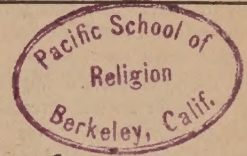


The American Friend

Old Series
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Vol. XV. No. 50



Going Deeply Enough

AN EDITORIAL

John Mark—An Appreciation

STELLA FRANCES JENKINS

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World News and
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ON THE HORIZON OF THE CHRISTIAN CHURCH

SEGREGATION AT GARY CHECKED

Apropos of our editorial on the subject in this week's issue, it might have been explained that the Gary City Council voted \$15,000 for a temporary high school to take care of the colored students to be removed from the Emerson High School, the site chosen being "an undeveloped marsh." Through the A. F. S. C. the following information is at hand: On October 3, four days after the vote of the City Council, the National Association for the Advancement of Colored People filed an injunction to restrain the appropriation of tax-payers' money for such a purpose. The State Law says that there may be separate schools for the Negro students at the discretion of the School Board, but if there are separate schools, they must be "adequate in every way." It was easily ascertained that the \$15,000 appropriated for the temporary school building would in no way create a school building for the colored students "adequate in every way" for their education. The National and Local N. A. A. C. P. have "squarely defeated the attempt to segregate the colored students in the Emerson School of Gary." The Gary Council met November 21st to act on the Mayor's recommendation that it rescind its action appropriating the \$15,000. This motion has passed its first and second reading and the final passing is expected at the meeting on December 5th. In the United States where it is possible for situations to develop as this Gary School situation has developed, it is indeed encouraging to know that there is an organization so swift to serve the cause of justice and so effective in accomplishing justice as the N. A. A. C. P.

TRANSLATED BIBLE AS MEETING GROUND

The younger girls of Syria, because of economic pressure, are entering factories in a country where no laws protect them from insufficient wage and long tedious hours of labor. Syria is the home of some of the oldest missionary schools in the world and the interest in the Bible is enhanced because many of the girls in their ordinary avocations, walk the streets and paths our

Savior passed over in his brief sojourn on this earth. "Girls throughout the Near East," writes a secretary for the Y.W.C.A. in Beirut, "have an innate quality of spirituality, and of response to religious feeling." What is the program in the summer camp conferences in Estonia? Bible study discussion, discussions on prayer, on the social problems of the country and recreation. The language problem is not the least of the problems facing the Association in Riga. The club idea was quite new for the Riga youth and it took a considerable length of time before they understood the real role of clubs. There are now sixteen clubs in the Association. Of these there are five Russian, eight Latvian, two German and one English. As every one knows, the Bible has been translated in every language, and this makes one of many common meeting grounds. The girls who come to the Association in Tokyo, Japan, come without knowing anything at all about Christianity. Their families are Buddhists but the girls perhaps know little about their own religion. The clubs always have half an hour of Bible study of some kind, the girls learn to lead their own meetings, begin to attend some church and after a while some of them become Christians. And so the story goes, one country after another, all the way around the world. The sound of girls' laughter, and the sound of girls' voices raised in group meetings seeking to find some answer to the eternal question, asking for guidance in finding Christ and applying his teachings to the simple affairs of every day life.

THE CALL TO WORLD DAY OF PRAYER

There is something very inspiring in the thought that on February 24, 1928, we may have fellowship with those of virtually every country under the sun, who love Christ and whose dominating purpose is to establish His Kingdom throughout all the earth. For many years the women and girls of the United States and Canada have had this annual fellowship of prayer, but a year ago for the first time was the circle widened to include the whole world, and the invitation sent to other lands was accepted with keen joy. In 1927 the Day was observed in rural, town, and city communities of every state in our country. Women and girls of many races joined in these union meetings. Some communities held special meetings for children to pray for the children of the world. From Kobe, Japan, where one of the many meetings was held, came the word, "Praying for the needs of the whole world brought a new vision of the privilege and power of prayer to our women." From far off Tientsin, China, they wrote: "I imagine we were the first to start the Day of Prayer. Japan and Korea get the sun before us, but we began long before the sun. When I entered the church at 5:00 a. m. the pastor was already there upon his knees on the brick floor in a cold church. About 100 attended this service." Pastor Ding-Li-Mei, China's great man of prayer, led one of the many meetings held in that country. Fine publicity was given to the day by the Chinese press. Many groups met under the hot tropical sun of Africa—not only in coast towns but in interior villages where little or nothing has been known of the outside world. The women of Syria, India, Burma, South America, Mexico, Europe, and many other lands joined the hosts of those who fellowshiped around one common mercy seat, praying that the Kingdom of God might come in fullness. If you have not yet secured your supplies, lose no time in doing so. Program, \$1.75 per 100; "Call to Prayer," free; Retreat, 10 cents; seal, \$1.75 per 1000, 25 cents per 100. All should be ordered from your denominational mission board headquarters.

A BARGAIN

IN

FRIENDLY MISSIONARY LITERATURE

In order to quickly clear our shelves of missionary literature before the merger of the two Mission Boards in 1929, we are offering the following pamphlets in envelope packets at greatly reduced prices

Sakina, Pen Journeys to Palestine Villages, Fifteen Years in East Africa, An Hour's Notice, Hill of God, Friends in Palestine.

Thirty-five Cents a Package

Send stamps with the order to the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street
RICHMOND, INDIANA

The Federation Bank and Trust Company of New York, one of the largest labor banks in the United States, has deposited \$5,000 in the Cooperative Agricultural Bank of Mexico as a "friendly gesture," and to evidence its confidence in the stability of the Mexican institution which recently celebrated its first birthday. The Cooperative Agricultural Bank works entirely through the farm cooperatives of the various Mexican states.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
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Going Deeply Enough

PROMINENT in the headlines of the public press a few weeks ago, were the startling reports of the High School strike at Gary, Indiana. In a word of review, the white students protested against the presence of a few colored students—a mere fraction of one percent—in the Emerson High School. When their protest was overruled by the school Board, one thousand students went on a strike, in which they had a large degree of support in their homes. As a result the school authorities surrendered and agreed to segregate the few colored students in a school of their own.

So violent—and successful—an expression of narrow and bitter race prejudice, made by mere children, is serious business indeed. Several explanations have been offered. It is explained that such a demonstration is the logical result of some years of “one hundred percent” propaganda in a Klan-ridden state. It is also pointed out that the Gary strike “is an example of the mental lock-step into which the standardization of the American mind is forcing the younger as well as the older generation.”

These and other similar factors are worthy of consideration. They do help explain a deplorable situation. We cannot help recalling, however, that the city in which this demonstration of un-Christian spirit took place has been widely known for its progressive policy of week-day religious education in connection with the public schools. The “Gary system” has been widely praised and emulated. Is this juvenile outbreak of race prejudice the fruit whereby we are to judge the religious education which has been carried on in Gary for several years? In speaking to this question, H. L. Luccock, editorial contributor to *The Christian Advocates*, offers the following searching paragraphs:

“The question the church must face is, why was all the Christian teaching which large numbers among these students have been receiving during the years in church and Sunday School so feeble as not to check such blatantly un-Christian expression as this? Has the teaching on race relations and race prejudices, having its source in the mind of Christ, been mere theory? When it meets a strongly entrenched prejudice must the Christian teaching go down like a row of flimsy paper boxes before a Mississippi flood?

“These are questions to ponder over. One thing appears rather clearly, that here at Gary was one real test of the efficacy of the teaching of Christian principles, a test which showed tragic weakness. The incident ought, at least, to remind every church of the danger of setting up too superficial and too easy tests in the attempt to measure the success of its work. The churches have been flooded with scores of ‘hundred percent efficiency charts,’ calling the successful church school the one which had such and such percentage of attendance, Teacher Training

classes, organized classes and all the accompaniments of the religious education process to-day. Such things are interesting and in their way valuable; but they are pernicious if they blind the Church to the fact that *the one vital test of its work is the way in which it trains people for registering the mind of Christ when face to face with practical problems of daily life.*”

We have no inclination in this connection to spend ourselves in criticism of Gary or of any other city in which such an exhibition might be given. In fact we have not the heart to do so when we consider the situation in our own denominational group; in our own Society of Friends which professedly leads in its expression of the Christian ideal of human brotherhood. What actual, positive impress are we making upon the children in our Bible schools that will help them face this and other such issues after the manner of Christ? What may we expect when in our own schools, our children receive the suggestion that in accordance with their rights as citizens Negro children have the right to attend our schools, but that they, our children, do not have to associate with them! Is this the Christian measure of justice and brotherhood? Is this carrying forward the Friendly spirit of John Woolman and Anthony Benezet?

As important as the deeply Christian content of our religious education, is the example which we elders set before our children. Do we welcome people of color to our meetings and meetinghouses? Would we welcome them into our Friendly fellowship as members with us? Those of us who heard them will not soon forget the burning words of Montclair Hoffman, of Jamaica, spoken during the Five Years Meeting. He had one time wondered, he told us, why there were no colored churches in the Society of Friends and he had regretted their absence. But now he rejoiced that there were none. Better it is, he exclaimed with the passion of a prophet, that you wait a hundred years if need be to receive people of color as Friends, so be that when they do come they come into your fellowship as fellow members in Christ. And yet do we hear Friends demanding that colored people “keep their place?”

It is well that our meetings are increasingly stressing programs of religious education. But more or less formal programs put on in excellent plants finely equipped are far, far from enough. Let us not deceive ourselves into thinking that thereby we may be saved. Our religious education will justify the effort and expense given to it only as it goes deeply enough to deal with the flesh and blood issues of today in the spirit of the Christ. Anything less than this is a hollow mockery, and especially so, when carried on under the name of the Society of Friends.

John Mark—An Interpretation

BY STELLA FRANCES JENKINS

THE story of John Mark, the account of the development of the Christian character of this engaging New Testament youth, is not told in connected form but must be literally picked out of the few mentions made of him in the New Testament. But for all that he is not insignificant in gospel history.

Strangely enough, the first mention made of him by name is when it is used to identify his mother. When the author of "The Acts," writing after John Mark had written his Gospel and had proved his devotion to the new and despised sect, wanted to give an important event in the life of Peter a local habitation and a name, he designated the place as the home of Mary, the mother of John Mark. (Acts 12:12).

In doing this, the writer of "The Acts" throws considerable light on John Mark's background. Mary, his mother, was evidently a woman of wealth, social position, great hospitality and influence. She had a home in Jerusalem (Acts 12:25) large enough to accommodate the "many" gathered together praying (12:12) and servants to do her bidding—"Rhoda" responded to Peter's knocking (Acts 12:13). She was probably an early convert of Peter's, and he may have been a frequent guest in her home. At least he went to her hospitable home to find Christian fellowship when he was so marvelously released from prison (12:12). She was evidently a hospitable, heroic soul—a veritable Christian pioneer in those days of persecution and death. It is from this background—wealth, influence, social position, martyr-like devotion to a despised new religious sect that John Mark emerges. Now what of him?

There is a bit of interesting supposition concerning John Mark and his home that antedates the great prayer-meeting held in his mother's home, suggesting the kind of home he had at that early time. When Jesus' disciples asked him where they should prepare to eat the passover with him, Jesus told Peter and John to go into the city and follow a certain man; when he entered into his house they were to ask the "good man of the house" where the guest chamber was for the passover feast. Evidently this "good man" was already a disciple. The disciples' greeting, "The Master saith" (Luke 22:11) would indicate that. What more likely than this house was the home of Mary and her husband?

If this house of the feast of the passover were the home of Mary, what more likely than that John Mark, a youth in his teens at this time, would have been greatly interested in this grave and almost silent group of thirteen as they entered his home to eat the passover feast; what more likely than that he saw one figure go stealthily forth and wondered; what more likely than that he heard the psalm-singing and a part of the solemn discourse attending the feast; and then heard and saw the Twelve go solemnly forth; what more likely than that this imaginative, interested, not to say curious youth, should hastily catch up an outer garment and follow them, lingering on the outskirts when the Twelve reach the Garden, to see what would happen next?

At all events, much later, when writing his Gospel, John Mark says that at the time of the arrest of Jesus "when they all forsook him and fled," (Mk. 14:50) "there followed him a certain young man...who when young men laid hands upon him he also fled" (Mk. 14:51). As neither of the other Gospels mentions the incident of this certain young man, tradition has it that this young man was John Mark himself and that from sheer modesty he refrained from mentioning his name. Tradition though it may be, fact though it probably is, it gives an interesting angle on this interesting, developing youth. It would indicate that he was early interested in the strange, impressive personality—the Man from Galilee—who was so tremendously agitating Jerusalem at this time. At all events, if John Mark never saw nor heard Jesus in person, from the time of the crucifixion of Jesus, through the 40 days following his resurrection, with his mother's home as the Jerusalem

home of the "new sect," John Mark must have had many opportunities to become acquainted with some of the actual disciples of Jesus, especially Peter, and with many of the new converts. He must have breathed the very air of religious enthusiasm founded on fact and actual experience and of suffering, martyred discipleship. He had abundant opportunity to *think* and *feel* his way through and make his own decision. That he made the great decision is abundantly proved.

But we do not meet John Mark face to face in the gospel story until some years later. We cannot tell how much later unless we accept a date accepted by many scholars, A. D. 47, as the time when Paul and Barnabas start on their first missionary journey taking John with them as their minister (Acts 13:5). A part of the duties of John Mark according to Paul's custom as related by himself later was to baptize new converts, as Paul himself baptized few as he says in 1 Cor. 1:14-17 lest the converts would think they were being baptized into his name instead of into the name of Christ. All seems to have gone well for a time from the starting point, Jerusalem, to Antioch, to Selucia, as Salamis, through the island of Cyprus to Perga in Pamphylia on the coast of Asia, when "John departing from them, returned home." That is the mild way the story of John's going home is told at this point. The full significance of that act of his does not appear until some two or three years later when Paul proposed to Barnabas that they visit the churches they had previously founded. Barnabas seems to have readily agreed and "determined" to take John Mark with them. But Paul would none of him, remembering only too distinctly that John Mark had deserted them on their first journey when no doubt they sorely needed his help. The whole Christian world to this day knows that the contention was so sharp between Paul and Barnabas that they parted asunder, Paul choosing Silas and Barnabas taking John Mark.

At this point in the story John Mark appeared to Paul as untrustworthy—a miserable deserter—and so to many others since his day. And Barnabas appears, to some perhaps, as a doting, over-fond, partial relative, for according to Col. 4:10 Barnabas and John were cousins or in our way of stating relationships they were uncle and nephew. A deserter in the eyes of Paul for years! But wait a minute. Let us finish the story.

At the time of his "returning home"—his desertion—John Mark was still a young man. He had had a long, rather hard journey with two men; one of whom at least was not always patient and kind with other people. Indeed he would be the first to say that he was sometimes harsh and hasty in his speech; then he was not always well; the coast of Asia was full of malaria; John Mark himself may have been ill; he may have seen that Paul was attracting more attention in his preaching that his relative attracted and have been plainly, humanly jealous; he may have been observant enough to see that Paul was admitting Gentiles too easily, on the same terms as the Jews, and he may have preferred the orthodox Hebrew church in Jerusalem, at home. All in all as a young person he may have been just plain homesick. At all events he went home, the record says.

We do not know just what happened when he reached home. Certainly Mary, his mother and Peter who afterwards calls John Mark his son—his spiritual son—(1 Pet. 5:13) and many of the converts must have ministered unto him. If he were ill with the dreadful malaria, he must have been tenderly cared for; if he were weak in the faith, discouraged, the home church must have encouraged, strengthened him; if he were too narrow in his Christian sympathies, he must have learned toleration, forbearance and sympathy; if he were just plainly, wickedly jealous, he must have been shown the exceeding sinfulness of that. Certain it is that he had a deep Christian experience that helped fit him for the service

he was yet to render to the Cause which he at first seemed to fail.

Although the names of Barnabas and John Mark do not occur in "The Acts" after Paul and Barnabas separated and Barnabas chose John Mark again as his companion, we do know that John Mark, to use the language of our day, "made good." One of the finest things in the making good was that the breach between Paul and John Mark was healed. We know this from Paul's own words. Writing to the Colossians, Paul tells them that Marcus (John Mark) is with him and if he should come to them they are to receive him as he had already told them to do (Col. 4:10); in Philemon 24 he calls Marcus his fellow-laborer; in 2 Tim. 4:11, he urges Timothy to bring Marcus with him to Rome for he is "profitable" to Paul in the ministry. From other references—1 Cor. 9:6; Gal. 2:1; Col. 4:10—the breach between Paul and Barnabas was also healed. Surely one of the most manly, personal things which Paul ever did, was to write in this way of one who at an earlier date, he had felt sure, had deserted the Cause so dear to him. For Paul to call Mark fellow-laborer now was proof indeed that he had proved himself trustworthy and was equivalent to an admission on the part of Paul that he had been mistaken in his estimate of what Mark might become, "if given another chance." It was a noble thing for Paul to do and proved his bigness and his spirit of Christian fellowship. The only other New Testament reference to John Mark is 1 Peter 5:13, which indicates that he was the companion of Peter in Rome—"Babylon."

For later account of John Mark we are indebted to an ancient presbyter who lived in the apostolic age. From him comes the "authentic" tradition that John Mark became the companion and interpreter of Peter; that he heard Peter relate the incidents of the life of Jesus and heard Peter preach many of his sermons. From this material, as Mark was not likely a follower of Jesus himself, he wrote his Gospel of "Jesus Christ the Son of God." But little is known of Mark after the martyrdom of Peter about 67 A.D. Again tradition has it that he was the founder and first bishop of the church at Alexandria. Since the 5th century, writers have regarded him as a martyr and he is commemorated by the church on the 25th of April. In the 9th century, to commemorate him, St. Mark's Church was built in Venice where his bones are said to have been reverently placed by his devoted followers. Later this church was destroyed and reconstructed in 1047-1094. In the 15th century the church was almost entirely rebuilt, largely as it is today. It is now conceded to be one of the handsomest cathedrals in all Europe.

And so John Mark—"Saint Mark" to the world now—the one time "deserter," has indeed proved his loyalty and trustworthiness. Throughout Christendom as long as time shall last he will hold an honored place for his youthful identification with an almost "lost cause," for the development of his own heroic, devoted Christian character and for the writing of the Gospel which bears his name. "The Gospel According to St. Mark" indisputably bears the distinction of being the first written gospel of the life of Jesus. And the massive cathedral will at least tell the idle tourist that there was such a person and he ought to find out who he was that could have such a structure erected to his memory.

In summary we may review some of the outstanding incidents and factors that helped John Mark to "make good." First of all consider again Mary, his mother, and his home influences; then he lived in an exciting, stirring time, when he was doubtless hearing impassioned appeals, sermons exhorting his people to accept the teaching of the new Prophet-Teacher and live a truer religious life; he had the association, doubtless, of many who had accepted the new faith; he must have been face to face with opportunities to make a decision for himself; in fear as a youth he may have fled from the Garden the night of Jesus' arrest; he did "desert" Paul and Barnabas; but note what must have happened after he reached home; two or three years later we find Barnabas "determined" to give him another chance; after that there is no hint of deserting or faltering; and he rises to the confidential and important position of being Peter's companion and interpreter and finally

is admitted to full fellowship with the devoted Paul and at last has the material for his outstanding Gospel.

Did he achieve all of this singly and alone? Not at all. John Mark, the youth, the one time "deserter" became "Saint Mark" by the grace of God and an understanding mother and understanding men friends who knew how to sympathize with a youth trying to find his way in the midst of much noise, confusion and difficulty. "Saint" Mark is a distinguished monument to those of his day who recognized the presence of spiritual power and knew how to release it. On John Mark's part there is no indication that he sought to "go it alone;" that he ever thought of himself sufficient for all crises in his life; but there is everything to indicate that he companioned with others older than himself and who might have had more experience than himself in the difficult path he was treading. There seems to have been no repulsion, no compulsion anywhere; just sympathetic understanding; that was all. But it was quite enough.

What kind of times are we living in? Are they not exciting, demanding, appalling enough to arouse the activity of the most indifferent? Are there not causes almost without number crying aloud for the release of moral, intellectual, spiritual power? It fairly makes one dizzy to think of what would happen if every father and mother of youth today, and every teacher—both public and Sunday—and every preacher and uncle, cousin or aunt were of the Barnabas-Peter-Paul-type and every youth were of the companionable John Mark type.

Oh, older folk and youth! The world is yours if you will but walk and talk and counsel together, understandingly, sympathetically.

To be Christlike

BY MRS. W. CLIFFORD SMITH

To be Christlike! Oh, my soul awake and sing!
To be Christlike, *more* than to be prince or king;
To be Christlike is to suffer treatment ill,
Though wounded unto death, forgiving still;
To be Christlike, to kneel in Gethsemane
And feel the guilt of lost humanity;
To be Christlike one needs bear the cross,
Ambition's crown reject, nor count it loss.

To be Christlike, wholly free from sin,
Dead to self, and Christ enthroned within;
To be Christlike, a life absorbing task—
To be Christlike is all of life I ask;
"To live for him is not to live in vain;
To die for him is but to live again."
United with him I cannot suffer loss;
The fires of his holiness burn out my dross.

To do his will shall be my daily task;
His will supreme, no other ruling ask;
Not only to possess, from every burden free,
But burdened for the lost—Christ in me.
Liberty not license to guide our happy state;
Free to love like Christ, not free to hate;
And thus we forgive e'en those with ill intent,
Whose wasted lives in evil deeds are spent.

Let not the tempter press more than I can bear
But with each tempting, escape for me prepare;
Not mine the power to heal the deaf, the blind—
My task to be gracious, brave and kind;
To rest in silence at his wounded feet,
Knowing his plans for me are full, complete.
To be Christlike! How yearns my inward soul!
Christ alone, my fondest hope, my highest goal!

Long Beach, Calif.

At the Long Day's Close

Passing of a Christian Business Man

"The long day draweth to its close, yet ere its end

We still have time to pluck a rose to give a friend.

Time yet for many a little deed of kindness,

To help our brothers in their need; or soothe and bless."

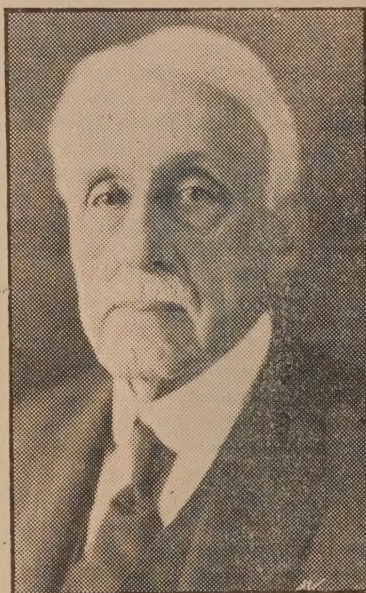
These words clipped from the *Chicago Daily Tribune* in July, 1916, by Benjamin Johnson of Richmond, Indiana, because they found a response in his kindly heart were preserved by him and read at the funeral service as a fitting tribute to his memory. His day had been long but full of worthy deeds and at its close a large circle of friends felt glad that they had known this Christian gentleman and were better for the fellowship. He was one of the best known residents of Richmond and for almost three-fourths of a century had been one of the leading business men of the city as well as a moving spirit in religious and philanthropic work.

Born on a farm in Columbiana county, Ohio, January 26, 1833, the son of Benjamin and Martha Grisell Johnson, a birthright Friend, he received most of his education in a private school at Salem, Ohio. In September of 1854 he came to Richmond and engaged with his brother-in-law in the wood business. Later he conducted a lumber yard and sawmill and began supplying lumber and cross-ties to railroads. He often mentioned to his friends that he had gotten out the lumber for the meetinghouse on Eighth Street where for sixty years at the hour for worship he was usually found in his accustomed seat. In 1874, he devoted his whole time and attention to cross tie contracts later taking his son and still later his grandsons into partnership with him. A pass for travel on the railroads afforded him many privileges and he was happy in relating the Christian service rendered upon appointment by his local, Quarterly and Yearly Meeting because it was known generally that he was glad to serve his fellowmen in this way.

He was the first person appointed to serve in an official capacity at the Eighth Street meeting, organized in 1865, being named chairman of the finance committee. In many capacities he served the meeting, having taught a Bible class for many years and was very faithful as an elder. At the sessions of Indiana Yearly Meeting he was a regular attendant, and it was a matter of distinct pride with him that he had attended every session at some time or other since 1854. This record was maintained until 1926 when the meeting was held at Muncie, Indiana, fifty miles away, and he was unable to make the trip. This fall although in failing health he was present at one session. For many years he served on the Foreign

Mission Committee of the Yearly Meeting and in this capacity made a visit to Mexico.

For nearly thirty years, he was an efficient member of the board of trustees of Earlham College, receiving the appointment in 1892. His business judgment and keen interest in promoting Christian education made him unusually valuable in this work. His daily visits to the college campus and to the stables were instrumental in promoting needed improvements many of which continue to bear the stamp of his character and



BENJAMIN JOHNSON

good judgment. Always interested in the welfare of young men, he became a charter member of the local Young Men's Christian Association and was long active in the promotion of its work. On his retirement from the board, his picture was hung on the wall of the reading room, which will continue to bear tribute to the memory of one who loved and served faithfully and well.

For a time he maintained large farm interests and was a breeder of pure bred horses and cattle. Saddle and carriage horses were a specialty until the automobile became the means of travel when he retired from the business. In his long association with Richmond he had witnessed the beginning of almost all the institutions which make the city what it is today. While never active in politics, he was interested in the betterment of religious, civic and social institutions, his business standards and ethics being of the highest order. He was a close friend of the late Timothy Nicholson and both were motivated by the same high ideals. He was deeply interested in *THE AMERICAN FRIEND* and placed many subscriptions, and his loyalty to the work at the Central offices of the Five Years Meeting was mani-

fest in many ways. The possessor of a keen sense of humor, he enjoyed many little jokes at the expense of those close to him, but in every instance they were harmless, colored with the kindness which always characterized his relations with others. His stalwart form erect and noble in bearing, his kindly smile and word of cheer, his loyalty to Jesus Christ as his Savior and Lord, and to his church and kingdom, made him outstanding in promoting righteousness, peace and goodwill among men everywhere.

In 1857, he married Elizabeth Barker of Nantucket, Mass., and to them were born a son and a daughter, both of whom survive him. Left a widower in 1887, he married Angie Clapp of Philadelphia, eight years later, who for more than twenty years has been a loving and faithful companion sharing his varied interests and helping to make bright and happy the evening time of life.

His will to live and serve, his deep interest in young people, a growing desire to help them lead useful, Christian lives, kept him vigorous even in his advanced years. He continued to go over to his office every day until two weeks before his death when he was taken home ill and gradually grew weaker until the end, on the afternoon of December 5, 1927. His long time friend, Robert L. Kelly, formerly president of Earlham College, was present at the funeral and paid a tender tribute to him whom he characterized a Christian business man and a Friend who was consecrated to the Spirit of God. President Edwards spoke of him as prophetic and practical, living a triumphant life, and wielding a mighty influence for righteousness, especially in his relationship to Earlham College. Interment was made in Earlham cemetery.

He is survived by his wife, his daughter, Amy J. Marvel, her daughter and two sons, and his son, John H. Johnson and his two sons and daughter, and several grandchildren. The following sonnet entitled "A Golden Sunset" was written as a tribute to his memory and read at the funeral service:

Farewell, dear friend, thy earthly race is run;

A cherished memory of thy form remains;
A blessed hope through faith in Christ sustains

Us—bowed by sense of loss—since thou hast won

The crown of life eternal, having done
The will of Him who shares His heavenly gains

With those who, pressing on o'er hills and plains

Of life, await His call at set of sun.

For nearly five and ninety years, thy light
Has shown in kindly deeds along life's way;
And many rise to bless thee, in His Name,
Since, nobly, thou hast stood for truth and right,

That youth may learn to live and serve
by day—

A host of friends their praise of thee proclaim.

Conference Favors Cooperation

Consideration of Plans for United Peace Effort

An auspicious occasion of good fellowship full of possibilities was the happy conclusion of many privileged to attend the conference at Earlham College, Richmond, Indiana, on the afternoon and evening of December 2. More than fifty Friends representing seven different Yearly Meetings came together on invitation of the American Friends Service Committee to consider if the time had not come for a greater unity of effort for peace, interracial work and home service as well as work abroad, that the most may be made of a real Friends testimony.

The meeting was called to order by Wilbur K. Thomas and a time of waiting in worship ensued. The chairman stated the purpose of the meeting and reviewed briefly the work of the A. F. S. C. since its organization in 1917. He pointed out that more than one-third of the Friends in the United States resided in Ohio and Indiana and explained that the group was called to ascertain whether or not the spirit of fellowship is great enough to work together as was being done in Philadelphia.

The following Friends introduced themselves indicating their meeting connection: Dr. C. B. Thomas and Anna Thomas Carter, Western Y. M. (Conservative); J. W. Hutton and Edward Stratton, Ohio Y. M. (Conservative); Dr. Albert Mills, Illinois Y. M. (General Conference); Wilson S. Doan, Orlando T. Battin, J. L. and Georgia Mendenhall, Dr. Emma Holloway, Frances Robinson, Indiana Y. M. (General Conference); Richard R. Newby, Norval E. Webb, Paul Reed, Ross Hunt, Simon Hester, Bertha Randall and Eva Nutt, Western (Five Years Meeting); W. Rufus Kersey, Mary Kelly Farquhar, Mary Gallimore, Mary Adams, Priscilla McKay, Maynard McKay, and M. Elsie McCoy, Wilmington (Five Years Meeting); Allen D. Hole, Allen D. Hole, Junior, Arthur M. Charles, Clarence E. Pickett, H. George Peacock, Homer L. and Edna W. Morris, Thomas R. Kelly, Fred W. and Elizabeth H. Emerson, Howard H. and Anna Cox Brinton, Walter C. Woodward, Myrton L. Johnson, Daniel W. Lawrence, B. Willis Beede, Clyde T. Caldwell, Nellie Markle, Thurman Markle, William D. Webb, John R. and Margaret Dorland Webb, Clinton M. Pearson and Harry Nicholson, Indiana (Five Years Meeting). Mary Whitson was present from Kokomo, Ind., Stella Frances Jenkins from Kansas City, Mo., and Wilbur K. Thomas representing New England Y. M. Regrets were sent from Anna A. Mendenhall, Ohio Y. M. (Damascus).

In opening the discussion, Homer L. Morris, chairman of Friends Service Committee in Indiana (F. Y. M.) said that most of the groups represented were small with work overlapping, while facing a common task.

All were interested but not as effective as we might be, since working separately it was difficult to persuade others to join with us. We should pool our resources for more effective work. A start had been made at Richmond with a part time secretary, but should we not enlarge the scope, employ a full time secretary and seek to help the young people face problems and accomplish more than at present? Wilson S. Doan urged that we look to young Friends and encourage them to lead forward. If success obtains we must be a unit, one at heart with friendly attitude to win those with a military mind that they may share the better way with us. W. Rufus Kersey said the feasibility of Friends working together had been demonstrated at Waynesville, Ohio, where a committee had now been functioning for a year without any friction. Albert Mills thought all were interested and should unite on some good working basis. Wilbur K. Thomas said he was not interested in uniformity, but in unity for service, not in doing away with divisions, but getting back of unity in action, allowing for variety in experience.

Expressions favoring cooperation were made by leaders in each group represented. D. W. Lawrence favored a broad interpretation of peace, one purpose, one territory, one united effort. Thomas R. Kelly said the Peace Association of Friends in America would welcome a common program and try to support a cooperative effort. This was the tenor of all who spoke, and the chairman declared that all present were united in favoring a cooperation of effort and the problem of method would next be considered.

Richard R. Newby proposed that this group form a movement centering in Ohio, Indiana and Illinois and invite the A. F. S. C. to plan and direct a center similar to the New England branch office with each local group functioning in its own district. It was further proposed that the chairmen of the Peace and Service Committees of each Yearly Meeting group constitute a committee on organization with power to co-opt other interested Friends until the number was about thirty, and from these a small executive committee be chosen. Two from each of the seven Yearly Meetings

represented would make fourteen with power to add to their number. A recommendation that Thomas R. Kelly, President of the Peace Association of Friends, and Wilbur K. Thomas, Executive Secretary of the A. F. S. C., meet with the new Committee and help in perfecting the organization was approved.

It was further suggested that a budget should be large enough to care for a branch office with a full time secretary and provide a good balance for the national work. A minimum of not less than \$4,000 with which to launch the movement was recommended, and various amounts were suggested as possibly available from the several interested groups. Plans for an enlarged program for Caravan Teams next summer were being favorably considered for which more money would be needed.

At the evening session the matter of securing a full time secretary was further considered and several propositions were discussed. A number of possibilities for the secretaryship were mentioned without arriving at any definite recommendation. It was thought best to adjourn until the following Wednesday and call in the interested local people available for further conference after prayerful deliberation and careful reflection.

Twenty-one Friends assembled at the appointed time with Wilbur K. Thomas again presiding. The amount suggested for a working budget was approved and the possible sources for funds reviewed. The possibility of having Thomas Q. Harrison and Wilbur K. Thomas assist in a solicitation campaign early in January was favorably considered at which time a more permanent organization may be effected. Several expressed pleasure and satisfaction with the good progress made and the feeling of unanimity supporting this larger project. The thought was enthusiastically expressed that the Society of Friends was again finding itself in service and all were encouraged to keep things moving. Not for a hundred years had such action been taken among Friends with all branches represented. The spiritual fellowship was of the highest order, the objective seemed most worthy, and the outlook is big with promise.

FAITHFUL DAILY DEVOTION

What is the appeal to God of the whole trend of your life? Do you pray to him in the organization of your home, in the conduct of your business, in the care of your body, in the control of your mind, in the discipline of your desires? If so, then what a constraint upon the divine resources your whole being must prove; if not, if the prayers are in word only or in sentiment only, is there not something seriously lacking? There is no moment of your life when you can do without God. Is there any moment of your activity when you can cease your appeal to him? Finally, we must never forget the great reaction upon our inner spiritual experience of a more faithful every-day devotion.

A. D. BELDEN.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

Jessie Luella Hoover

In Tribute to a Life Well Lived

Some weeks ago the columns of THE AMERICAN FRIEND carried the sad announcement of the death of Jessie Luella Hoover, missionary to Jamaica. Since that time a classmate in America and some of her fellow workers in Jamaica have written of the beauty, fragrance and devotion of her life. We share these expressions of love with her many friends.—B. W. B.

The whole of Luella Hoover's school experiences, after she finished the grades, cluster around Penn College at Oskaloosa, Iowa. When she was ready to enter high school her parents moved to that community and she entered Penn Academy. Even at this early time religious questions were concerning her. She wondered whether Christianity were all that was professed for it, and if so, why some people seemed to give it so little attention. She was in a congenial atmosphere at Penn, but those who helped to solve her problems did it unconsciously for she confided her difficulties to no one lest she be thought queer and strange. Two Bible courses of those early years made a deep impression. One was the Life of Christ and the other the life of Paul. They served to arouse further interest in religious matters.

When Academy days were over and she was ready for college, Penn was chosen almost as a matter of course. Religious work of any sort as a vocation did not occur to her, and when it came to the point of choosing her major subject she decided on Home Economics as the most promising for possible employment in the future. She did not, however, fail to take some work in religious education.

When two years of college were completed she found herself not content with the amount of religious teaching she was able to get in connection with another major, and so, as she enrolled in the fall of her junior year, Religious Education was made a major, too. Perhaps that was the year when the college community began to realize her fitness for certain offices in connection with religious organizations. At any rate she was made a member of the Y. W. C. A. cabinet and became a sort of president to a mission study class.

Her vital Christian life, so quiet and unpretentious and yet so genuine, had its influence on all the community. In her senior year she was elected vice-president of the Y. W. C. A., and the Gospel team to which she belonged had a great many engagements. It was in addition to all these activities during her last year that the real issue came as to what her life work should be. Her Association work had opened up an interesting field. Her message and manner of delivery in gospel team work occasioned the remark that she "had a gift in the ministry." In connection with the

missionary work of the local church and Sunday school, her interest in missions had grown and expanded. In spite of these interests, she hoped to teach Home Economics.

The time for decision came one day when she was told that Jamaica needed a teacher and her name was suggested. There was an earnest desire for her to think of the matter carefully and prayerfully. At first the idea seemed absurd; she was not qualified. Had she not longed to be able to sub-



JESSIE LUELLA HOOVER

scribe as a member of the Student Volunteer organization which she started? She decided she was not capable, not worthy of such a place.

The idea could not be dismissed with such an answer. Over and over the great need occurred to her. As she pondered, it became more and more clear that that was her field. Blanks and forms were sent to her to make formal application to the Friends Mission Board. After a good many weeks of suspense, the answer came that she was accepted. Even then she prayed constantly that if it was not the Father's will he would prevent her going.

It was with a feeling of trust in God but great humbleness as to her ability that she sailed for Jamaica, September 14, 1925.

ESTA BEDFORD.

J. Luella Hoover made a deep impression on the life of Happy Grove School which she left further on in development than it was when she entered. She unconsciously imparted of her own fine Christian spirit to the girls, and cheerfulness and loyalty grew among them and brightened and

heightened the atmosphere of the school. It was her earnest hope to give to the girls as pleasant a home surrounding as the recent building improvements had given to the boys. In order to work toward the realization of this hope she started a small savings fund, which at the time of her death had already amounted to a sum that could make a modest beginning. Her aim to give the girls a modern electric lighting system was accomplished within the two brief years of work; and a substantial stone fence around the premises of the girls' department replaced the old wall which had fallen into disrepair.

But these and other improvements to the physical plant did not have a place of equal importance, in her view, when compared with the scholastic standard and Christian development of the young people under her care. And she never asked whether the work at hand would overtax her physical strength. Her constant concern was—"Will this promote the highest welfare of our school? Will this be for the uplift of Jamaica?" She loved the people of Jamaica and with earnest consecration worked with them and for them.

MONTCLAIR E. HOFFMAN.

Luella Hoover was only 24 years of age when she came to us and took up missionary work. Her duties were many-sided, but her deep consecration of heart gave her access to the source of wisdom and help that carried her through the difficulties she had to encounter with courage and strength born of God. It was beautiful to watch her rise to each new problem with sweetness and strength. She had to deal daily with two races of young people hitherto unknown to her but there seemed to be no lack of understanding for she was able to bring out the best in the character of each race. The spirit of the home was ideal during her superintendency.

Special mention should be made of her public ministry. As a preacher she was evangelistic, faithful and effective and proclaimed the gospel in its simplicity.

She centered her message in the cross and illuminated her addresses with a wealth of illustrations drawn from the life of the people about her. Two of our Annual Conferences were made rich by her presence and memorable addresses.

To the school circle, especially among the young people, she lent an unmistakable charm. She was radiant from an inward joy but never flippant, and possessed the gift of quiet humor which was especially shown in her addresses. In her were combined the gentle virtues of love, and long suffering, but with these she possessed a keen intellect and was unflinching in justice and had unswerving courage.

Her's was a choice spirit! By the redeeming, refining, satisfying power of God she was fashioned as a vessel for special service here and made meet for the inheritance of the saints in light.

H. ALMA SWIFT.

WORLD NEWS AND DISCUSSION

The Monthly International Section of The American Friend

All communications regarding this Section having to do with contributions, and literature for review, should be addressed to John O'H. Harte, Modoc Point, Oregon.

MILITARISM VS. EDUCATION

BY NORMAN THOMAS

Many readers of literature that is international in outlook believe that we are making rapid progress toward the abolition of war from this world of ours. But if societies that are international in outlook are doing good work, there is also the other side of the question to be considered. We are therefore presenting, for careful consideration, this article by Norman Thomas, and are also appending an extract from a recent speech by M. Raymond Poincaré, Prime Minister of the French Republic, as quoted in "F. I. D. A. C."—Editor WORLD NEWS.

IT IS time for Americans to decide whether or not they want the War Department, through the R. O. T. C., alleged patriotic societies and fearful faculties to act as censor of what shall be said and taught in our colleges. Compulsory military education in many American colleges and universities, it is increasingly clear, does not exist to develop soldiers ready for modern trench warfare—that is impossible in the R. O. T. C.—but to inculcate a slavish military psychology. The proof? Here are the two most recent instances:

1. At New York's great City College a year ago, in belated response to an intelligent and effective student demand, the faculty offered a course in civilian drill as an alternative to the military drill which had been compulsory. Apparently almost every possible attempt was made to sabotage this alternative course and to render it difficult and distasteful in the eyes of the students. Matters came to a head this year when the course was not even offered to freshmen who were left to console themselves with the vague assurance that they might have a chance to take it later. If not they would, of course, have to take at least two years of military drill. In student meetings students attacked this whole performance as an evidence of faculty insincerity. In consequence two students have already been suspended for what they said on the campus and a third is threatened with suspension for what he said at a meeting off the campus at a conference held in another educational institution. The effect of such suspension can only be to create a state of terrorism at City College and to make the R. O. T. C.

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and everything connected with it a sacred cow immune from criticism. Do we want to educate our boys in such an atmosphere?

2. At the University of West Virginia, President Trotter has announced that no speaker who is opposed by the military department of the university, the American Legion, and the D. A. R., will be allowed to address students in university buildings. Opposition from the military department and allied societies which confuse patriotism with repression, compelled first the Religious Work Council of the university, and later the Y. W. C. A., to cancel meetings arranged for Kirby Page, Editor of *The World Tomorrow*, and a speaker of national reputation. Individual students on their own initiative finally arranged a meeting off the campus. Local papers vigorously supported the right of free speech. On the other hand, an anonymous six-page mimeographed attack on Kirby Page was generally circulated by the protesting groups. This report was based wholly on attacks previously made by the notorious Freddie Marvin and by the anonymous writer of the bulletin of the military society, the *Scabbard and Blade*. The same university president who was intimidated by such attacks, permitted Admiral Rogers, an advocate of the most extreme form of preparedness, to speak without let or hindrance. That is to say, a state university may be used as a forum for those who believe that war is normal and inevitable, but those who are working with might and main to save the next

generation from the curse of war must be stilled. This is not education. This is tyranny.

THE VIRTUES OF WAR

BY RAYMOND POINCARÉ

Extract from a speech made on September 25th, 1927, by M. Raymond Poincaré before the American Legionnaires visiting Belfort, and quoted in the October number of "F. I. D. A. C.", monthly bulletin of the Fédération Interalliée des Anciens Combattants.

I KNOW, gentlemen, that it is no longer the fashion to praise the sombre virtues which a nation stands in need of to carry on a war. It seems as if we were satiated with heroism and that our war recollections have room for nothing but sorrows and horrors. I am fully aware that, particularly with the awful progress of the methods of destruction, the spectacle of modern battle is one of the most terrible things one can behold. I do not deny that there is in this bloody means of settling international conflicts a sort of defiance to humanity. And I wish, as do all conscious minds, that the habit of arbitration be substituted more and more often for violence, and that the day be not far off when war will be only the hated reminiscence of a vanished age. But it does not depend on us alone to reach this stage, and we are, in spite of all, forced to admit the possibility of a return of the evil we so greatly deplore. It is, therefore, not superfluous to repeat that despite all its horror, a war for a nation and for its citizens may be the inspirer of the highest qualities; spirit of sacrifice, disinterestedness, devotion to something which far exceeds our own ephemeral persons.

Men long led under the patriotic cry of a national flag, sensitive to any rally for its honor and responsive to the demand made upon the protective and emotional instinct, find it hard to embrace a higher morality and to understand those leaders who desire to take them forth in communities of peaceful pursuit instead of armies bent on war. Like all histories, that of man's pilgrimage from war to peace is one of prolonged growth.—DILYS JONES.

THE GENEVA CENTRE

BY BERTRAM PICKARD

The Second of a Series on World Quakerism

THE work of the Friends' International Centre in Geneva may be considered under the following heads: (1) a service of information; (2) an educational service; (3) a service of *rapprochement*; and (4) a service of life and word.

I. INFORMATION SERVICE

The presence in Geneva of the League of Nations, the International Labor Organization, and some forty to fifty other international bodies, makes of this so-called "Capital of the World" a unique clearing-house for international information.

Through personal touch with the offices of the above organizations, the Centre is enabled to supply quick, accurate and full information concerning an immense range of questions—religious, political, economic, technical—either to Friends and others passing through Geneva, or to interested individuals, secretaries of committees, etc. in England, America or elsewhere where Friends are to be found.

At a recent Conference in Geneva (August 25-27, 1927) of representatives of Quaker Centres in Europe and of home committees, British and American, the possibility of developing a Quaker Press Service throughout the world was discussed. It was generally recognized that, as and when this service may develop, the Geneva Centre will have an important part to play therein. In the meantime Quaker periodicals are supplied with news paragraphs and articles through the medium more particularly of *The World Outlook*, which is edited from Geneva.

II. AN EDUCATIONAL SERVICE

Recently a munificent gift of \$2,000,000 has been made to the League of Nations for library purposes, with the avowed object of making Geneva one of the great intellectual centres of the world. This follows swiftly the creation in Geneva of a University Institute of Higher International Studies, which aims first

and foremost to promote original research in international questions. These two events foreshadow the future importance of Geneva as a centre for international studies. Its present importance, however, is very considerable. Apart from the University and the University Institute, there is the Jean Jacques Rousseau Institute of Experimental Pedagogy; whilst, in the summer (July 15-September 15), Professor Zimmern conducts his Summer School of International Studies—in the main for undergraduates—and innumerable other holiday courses, conferences, etc., almost bewilder the mind with their variety and interest.

Little wonder that the idea of an international Quaker Student Hostel came to birth and materialised in Geneva. The Hostel, which opened on July 1st, 1927, and which is an integral part of the work of the Centre, aims to do two things: first, to help Friends, especially younger Friends, to fulfill their obligations as citizens of the

World; second, to help them to realize their membership in a world Society of Friends, and to think out the implications of that membership.

Experience has already shown that, during the summer, the demand for accommodation by Friends of very varied-ages and interests will be far greater than the supply. As to long-term students, with four assured for the current academic year, and others negotiating, it is clear that the Hostel is wanted. Careful plans are being laid for the academic year 1928-1929 to fill the Hostel with a group from England, America, Europe, the Near and Far East, the majority of whom will be engaged upon post-graduate research.

It remains only to say that in addition to the external studies at the University or elsewhere, regular Seminars will be arranged at the Hostel itself, the purpose of which will be to bring the Quaker point of view to bear upon one and another aspect

of international affairs. It is hoped, moreover, that the whole atmosphere of the Hostel may result in a quickening of spiritual life and a stimulation of enthusiasm for that spirit and attitude towards life which we call Quakerism.

III. A SERVICE OF RAPPROCHEMENT

This third Service has so far developed specially in two directions: first, as between the different International institutions in Geneva; second, as between the foreign community and the Genevese themselves.

Some two years ago the Centre took the initiative in calling together representatives of all the international bodies, big and little, with a view to common action. Since then a score or more joint gatherings have been held under the auspices of Friends. The majority have been dinners or lunches, with an expert address followed by discussion. Some, however, have been concerned with other forms of cooperation, the most important

FROM THE MOUNTAIN TOP

AT this writing no definite decision has been made as to the future of the Section. However, recent events would seem to indicate that the Section will be continued, and considerably extended in circulation, size and importance. If such is the case we shall return to our monthly feature, "Current Events of World Importance," within a month, or two.

We are presenting in this number the second of our articles on World Quakerism. It is quite possible that this series, when complete, will be issued in booklet form, but for those who prefer to take no chances we wish to say that the first article appeared in the October 6th number of *THE AMERICAN FRIEND*, *World News and Discussion* Section, under the title, "Gradual Development of Irish Quakerism," by Isabel Grubb. The third article, to be printed in the January Section, is entitled, "Friends in France" and is by Alfred Lowry of Friends' Paris Centre. The fourth article, by William E. Wilson, entitled "Quakerism in England," will appear, we hope, in our February issue. The series will be continued for some months to come until we have as nearly as possible covered all Quaker centres and mission fields.

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NORMAN THOMAS, who writes in this issue on "Militarism Vs. Education" is the Director, League for Industrial Democracy and Editor of the League's Editorial Service, from which we have secured his article. He is a contributing Editor to *The Nation*; was first Editor of *The World Tomorrow*, is author of "The Conscientious Objector in America," "The Challenge of War," etc.

BERTRAM PICKARD, an English Friend, is Friends representative at Geneva.

BURR PRICE, former European correspondent of the *New York Herald*, is now guiding the Editorial Department of the League of Nations Non-Partisan Association, Inc., 6 East 39th Street, New York City.

CHARLES RODEN BUXTON's article is secured from the current number of *The World Outlook* Section of *The Friend*, England. We have completed an arrangement with *The Friend* whereby we may reprint articles from *The World Outlook*, and whereby *The World Outlook* may reprint articles from *World News and Discussion*. In the current number of the British contemporary is printed "New Trends in the Pacific," by Elizabeth Green, which we had the good fortune to secure for our Section some few months ago.

Modoc Point, Oregon.
November 22, 1927.

JOHN O'H. HARTE.

result of which has been the formation in Geneva of a Permanent Centre of International Information with which some forty organizations have affiliated and which exists to collate information concerning the said organizations, to publish joint programs, to prevent overlapping and so forth. The Friends' Centre is not responsible for the direction of this newly created Permanent Centre of Information, but acts nevertheless as bureau for the small commission appointed by the organization to follow its work and to make suggestions for its development.

A more recent initiative of the Centre (March, 1927) has led to several gatherings in private houses, the object of which has been to foster good relations—they have not always been manifest in the past—between the Genevise and the international community. In this initiative the Centre has had the active support of one or two leading citizens of Geneva who have contributed much to the success of the enterprise. At the first gathering, held at the famous Villa Diodati, 160 people attended, being eighty per cent of those invited. At these gatherings, as well as at the International dinners, every effort is made to preserve a maximum of simplicity and to encourage the

attendance of those who specially need the opportunity of social contacts.

IV. A SERVICE OF LIFE AND WORD

In this last and vital aspect of the work, it is difficult to separate the contribution of the Centre from that of the Members Meeting, since both elements in the total work (international service plus local group of Friends) are equally interesting.

The regular Sunday meeting for worship at the Centre is supplemented by a mid-week devotional hour, generally a free time of worship, but sometimes accompanied by brief addresses or by music played in an atmosphere of devotion. A regular Saturday afternoon gathering serves as social opportunity and threshing meeting.

The message is spread by public addresses at the Centre, or in the town, by the sale and distribution of Quaker literature, by the sale of Polish embroideries sent from the Quaker reconstruction work in Poland, and by the use of reading room and library.

CONCLUSION

The outstanding, and probably unique, characteristics of the Geneva Centre derives in part from the internationality of the group of Friends and sympathisers asso-

ciated with the work, and in part from those informational and educational facilities which necessarily give Friends the world over a direct and growing interest in Geneva.

This dominant internationality may very well make difficult, if not impossible, the development of an indigenous Quaker movement though there are certain groups whose affinity to Friends is very close. The influence of Friends will rather be one of the penetration and permeation of spirit and idea through the manifold personal and organisational contacts made here in Geneva; contacts, moreover, having their repercussions far and wide.

Finally, Centre and Hostel, taken together, make a unique spiritual and intellectual laboratory for the service of the developing world Society of Friends. In the past, the Quaker Society has been dominantly Anglo-Saxon in character. Before the war, the missionary movement carried English and American Friends to Asia and Africa. The War has led them all over Europe. Since the War, a new conception of the unity of the international service has come to birth. The Geneva Centre rejoices in this universal thought and spirit, and has no higher aim than to serve it. This service is barely yet begun.

ORIGIN AND WORK OF THE LEAGUE OF NATIONS

BY BURR PRICE

MANY years ago, an English statesman declared that four men sitting at a conference table could solve any problem of international concern. Last month, in Geneva, more than one hundred and fifty men met in a twenty-two day session of the League of Nations Assembly to discuss the pressing affairs of the world and to take action necessary to solve world problems in an amicable manner. The Assembly, together with the Council of the League, constitute just such a "conference table" as was envisaged by the diplomat of the Nineteenth Century.

The September meeting of the Assembly was the Eighth Annual Session to be held since the League was created by the terms of the Treaty of Versailles, in 1919. Two outstanding achievements were recorded: first, a resolution was adopted reiterating and reemphasizing the absolute necessity of judicial arbitration of all disputes between nations, and, second, another resolution was adopted declaring that aggressive warfare (that is, a war in which one country attacks another without first submitting the points at issue to arbitration) is an international crime and that the aggressor should be punished by other nations.

These two decisions of the Eighth Assembly will have a powerful moral influence on all nations in the matter of cutting down their armies, navies and air forces. They will, indeed, make possible a continuation of the work of the League Commission

which is preparing for a World Disarmament Conference next year, because they assure the development of the principles of security and arbitration without which disarmament can never be achieved.

What is the story of this world forum which furnishes a meeting place for the nations of the earth and enables the delegates there gathered to take such effective steps toward assuring international peace? When was it organized? How and why was it started? How does it work?

The League of Nations of to-day is simply an evolution of peace thought which has been in the world for several centuries. More than one hundred and fifty years ago, idealists and political philosophers were calling for the establishment of some such institution for the discussion and settlement of international problems without resort to war. Benjamin Franklin, in this country, was one of them; Jeremy Bentham, in England, was another; while in Germany, Immanuel Kant held ideas distinctly similar to those incorporated in the present organization. Throughout the years that followed, private peace societies were formed in the United States and other countries. Various governments, notably our own, sought to establish the principle of arbitration. The theory of arranging international problems by the conference method was in general use in the Nineteenth Century by world organizations dealing with problems of trade, transportation, business, social, health and

humanitarian problems. However, governments themselves failed to utilize this method in handling their political disputes, with the result that little progress was made in the prevention of war.

Then, in 1914, came the greatest armed conflict in history. It became, as we in this country understand it, a war to end war. How was this to be done? Principally by the creation of a League of Nations—the sort of thing of which people had long been talking but which was never actually formed until the Allied Powers met in Paris to impose peace terms on Germany in accordance with the 'Fourteen points' proclaimed by President Wilson. The last of these fourteen points was as follows:

"A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political and territorial integrity to great and small nations alike."

A special committee of the Peace Conference, of which President Wilson was chairman, prepared a Covenant, or Constitution, for the League. The preamble to this Covenant set forth the purposes of the League as follows: "To promote international co-operation and to achieve international peace and security by the acceptance of obligations not to resort to war, by the prescription of open, just and honorable relations between nations, by the firm establishment of the understandings of international law...and by the maintenance of justice and a

scrupulous respect for all treaty obligations in the dealings of organized peoples with one another."

The League of Nations actually came into being on January 10, 1920, at which time the required number of nations had ratified the Treaty of Versailles. The League has been functioning continuously since then—and this is one of its outstanding merits: it is the first piece of machinery ever devised to handle world affairs which has a permanent organization, a fixed headquarters and regularly recurring sessions of its administrative bodies.

There are three component parts of the League: an Assembly, a Council and a Secretariat.

The Assembly meets annually on the first Monday in September. To this meeting, the fifty-five member nations have the privilege of sending three delegates, but each nation is entitled to but one vote. When matters affecting the peace of the world are before it, the vote must be unanimous. The Assembly has the right to deal with any question "within the sphere of action of the League," but it has certain special prerogatives, such as the election of new members, voting on the annual budget of the League, amendment of the Covenant and reviewing all work done by the Council, the Secretariat and other special bodies. The Assembly and the Council act together in the election of judges to the Permanent Court of International Justice. In addition to this work, the Assembly is the body which outlines all new enterprises to be undertaken by the League, making recommendations concerning such activities to the Council, which names commissions and committees to study each project and report back to it.

The Council of the League is sometimes known as its executive body, because it looks after the carrying out of recommendations made by the Assembly. It is now composed of fourteen members: representatives of Great Britain, France, Italy, Japan and Germany, which countries hold permanent seats, and representatives of nine smaller nations, three new members being elected each year. This system of rotation gives every small country an opportunity of sitting in the Council at one time or another. The Council meets regularly in March, June, September and December and can be called in special session if an international crisis develops. Like the Assembly, the Council can deal with all matters within the sphere of action of the League and it, too, has certain special functions, such as dealing with the mandate system and the question of limitation of armaments. The Council also is in charge of the administrative work in the Saar Basin and in the Free City of Danzig.

The third section—the Secretariat—is a body unique in history. It may be said to be a permanent civil service, or rather a permanent research and intelligence staff. The Secretariat is headed by a Secretary-General and is composed of more than four hundred men and women from thirty or

more nations. These members are specialists in the fields of politics, military affairs, industry, finance, business, health problems, social welfare work and humanitarian lines. These people retain their nationality but are never responsible to their governments for their actions, inasmuch as they are strictly employees of the League and must bear in mind the fact that they are working for the common good. They work together in harmony and understanding. They are professionally interested in solving difficult problems threatening the peace of the world; and, as some distinguished man has said, they feel a sense of disgrace if they fail in this task.

Of course, the main purpose of the League has been to prevent or stop warfare between member nations. Eight instances are on record in which it has been successful in this regard. These are: 1, Between Sweden and Finland in a dispute over the Åland Islands; 2, Between Poland and Lithuania in an armed conflict over the possession of Vilna; 3, Between Poland and Germany over the Upper Silesian boundary question; 4, Between Roumania, Yugo-Slavia and Greece against Bulgaria in the matter of Bulgarian refugees; 5, Between Albania and Yugo-Slavia over boundaries; 6, Between Italy and Greece in the Corfu crisis (resulting from the murder of Italian officers while on Greek soil); 7, Between Greece and Bulgaria over the invasion of Bulgarian territory by Greek troops, and 8, between Great Britain and Turkey over the Mosul boundary dispute.

The secondary purpose of the League, which is to provide for the future peace of the world, is being accomplished through the efforts of its experts to bring about a limitation of armaments of all nations. This was stipulated in the Covenant. Each Annual Assembly has adopted resolutions tending to make this task easier. A notable move in this regard was the so-called Geneva Protocol, which set forth the principle of arbitration as an essential part of the disarmament question. Although this Protocol was not accepted by certain of the Great Powers, its influence has been great in subsequent discussion of the subject and it was the basis of the resolution adopted at the Eighth Assembly, mentioned in the early paragraphs of this article.

Many other questions of international concern are dealt with by the League, as, for instance, problems relating to the financial and economic condition of various countries. In 1922 and 1923, the League devised a plan for restoring Austria and Hungary, which were on the verge of bankruptcy and commercial disaster (see *World News and Discussion*, September 1, 1927, for an article on Austria—Editor). The working out of these plans consumed four years, but they proved highly successful. Another successful enterprise of the League was the World Economic Conference, held in Geneva in May, 1927, attended by representatives of fifty nations, including the United States, which had for its object the consideration

of ways and means for adjusting the commercial and industrial difficulties of all countries.

The League is also engaged in a vast work of bettering the health, social welfare and working conditions of all peoples. The Health Organization is particularly successful, maintaining a variety of activities looking toward a prevention of the spread of epidemic diseases and the improvement of sanitary conditions. An active campaign is constantly being waged against the traffic in opium and all other dangerous drugs, as well as against the traffic in women. Still another phase is that dealing with child welfare.

Although the United States is not a member of the League, in the sense that it does not send representatives to sit in the Council and in the Assembly, the Washington Government is participating in practically every major enterprise of the League today. In the last year, the United States has been officially represented at the sessions of the Preparatory Commission for the Disarmament Conference, the World Economic Conference, a Conference on Opium, a Conference on Double Taxation and Fiscal Evasion, (which is of the utmost importance to business men), a Conference on Communications and Transit, (equally of vital interest to commercial and business interests) and in sessions of a Special League Commission for the Private Manufacture of Arms.

Other projects of a similar nature, planned by the League for the coming year, will likewise have American co-operation.

The League, as will be seen from this brief outline, is simply an establishment for the conduct of world affairs by the conference method. It is, says Raymond B. Fossdick, an American who was Under Secretary-General in the early days, "a new technique in international relationship. It centers around the conception of a common council, of nations getting together around a common table to discuss difficulties of common concern. It is a way of doing business. It is a means of getting people together. It is a parliament of persuasion. It is an agency for conference and consultation. It is a method of international life."

The kind of service the world needs is that which convinces sinners of the reality of Jesus Christ as a Savior. It is not enough to build fine churches and magnificent cathedrals, and preach eloquent sermons and recite impressive rituals and have impressive music. Somebody must be convinced, and unless there is conviction and conversion it is all a huge sham. It may be a lodge in the forest, it may be a mission hall, it may be a street corner, but if there is real witnessing, there will be conviction and conversion, and Jesus will see the travail of the soul and be satisfied.

—JAMES I. VANCE.

CONDITIONS IN RUSSIA A MONTH AGO

BY CHARLES RODEN BUXTON

OWING to the breaking off of diplomatic relations between Soviet Russia and Great Britain, the two peoples are drifting into deeper and deeper ignorance of one another's concerns. The principal difference seems to be that the Russian people does at least want to know about us, whereas we, as a nation, do not even want to know about them. One of the most painful impressions which my recent journey to Russia has left upon me is that of the horrible warping of opinion which is caused, on both sides, by political controversy. Most of the people in this country who have any interest in Russia at all believe—broadly speaking—either in the scandalous distortions of the *Times* (London) Correspondent at Riga, or in the fantastic Utopia which is pictured by the muddle-headed Communists of Great Britain. The one is about as grossly untrue as the other. Russia is not so astonishingly different from other countries, and the Russian people, at bottom, are interested in the same things as we are. Probably the first impression of most travellers arriving at Moscow would be that the habits of the place seem much more like an ordinary European city than they had been led to believe.

While there are many things about Russia that are terribly controversial, there is also much on which it is easy to make up one's mind—much that ought to be common ground. The most important of these plain and indisputable things is, that it would be to the advantage of the whole world that Russia should be reconstructed and developed economically. It would be an immense political, as well as economic, gain.

In this connection, it was interesting to me to compare the conditions in 1920, when I last visited Russia, with the conditions to-day. In 1920, I studied a country village somewhat minutely. This time my wife, my daughter, my son and I stayed for three days in the house of a village school-mistress, some forty miles south of Nijni Novgorod. The village was very different in character, but there were certain points in which a comparison might be made. Generally speaking, I think the difference since 1920 cannot be very great. The main result of the Revolution, so far as the peasants are concerned—the great addition to the size of their holdings, through the confiscation of the landlords' estates—was already clearly evident in 1920. The principal changes since then have been the effects of the famine, which have now been, in the main, surmounted, and the New Economic Policy (NEP) which, by allowing them to sell independently, has caused a slow but steady improvement in the economic condition of the peasants.

We found the standard of life still very low. Take, for instance, the food in the

school-mistress's house. We might presume, I think, that she would live a little better than the peasants generally; and we certainly might also presume (in view of the astonishing friendliness and hospitality shown to us on every hand) that she would provide us with the very best she had available. Yet we had no meat, fish, eggs or cheese. We had good vegetable soup, plenty of milk, and delicious honey; but the staple dish on each day was potatoes.

Apart from material circumstances, there is no doubt that the peasant has a greater consciousness of his own importance and his own position in the State: he has a more varied outlook and a wider horizon. The propaganda of the Soviet Government, and the important beginnings which it has made, both in technical and general education, in the rural districts, have all contributed to this result. To give a local example, in the district in which we stayed there were formerly 40 children and one teacher; there were now 80 children and two teachers. There were five new teachers in the schools of the Volost (a group of villages, corresponding, roughly, to a Rural District in England), there were three new libraries and three new Institutions or Courses for teaching adults to read. There had been nothing of this kind before. There was one new Secondary School. Forty per cent of the budget of the Volost now went to Education. There was also in the district a magnificent new school, for young peasants, which we visited. This, however, was designed to serve the purposes of, and was built and supported by, the whole province of Nijni Novgorod.

As regards the towns, the principal change has been the increase in general prosperity, in the settled look of things, in the variety of articles to be purchased, in the greater regularity and smoother working of the economic system generally. Life in Moscow gives the appearance of cheerfulness, stir and activity.

The most notable single feature is the increase in private trading. This, however, must not be exaggerated. Probably about four-fifths of the volume of production (as distinguished from commerce) remains in the hands of, or under the direct control of, the State. I heard a story of a Standard Oil representative from America. He came to Russia in the hope of doing business, but very soon returned to his country, remarking to his friends: "Things are more serious than I thought—there is hardly any private trade."

Where private enterprise has so largely increased is in the smaller branches of manufacture, and still more of commerce—shops, restaurants, barbers' saloons, etc., and the innumerable branches of buying and sell-

ing, on commission or otherwise, which constitute the business of the small dealer.

Some people must, undoubtedly, be making money. This is shown, among other things, by the appeals that are made for Government Loans. Posters on this subject were visible everywhere. I read among these: "Attract share capital into co-operation"; "State Loans strengthen our economic independence"; "Develop and strengthen the State Credit." But though a man may make wealth, he cannot flaunt it. The talk about a "wealthy, new bourgeois" is a gross misrepresentation. We, at least, saw no evidence of it. To go about in a bourgeois dress, or to possess a fine motor car, might not be impossible; but it would be frowned upon by the general public. To have more than a minimum of house-room would not be possible. If a man indulges in luxuries, he must do it in ways that are not very noticeable, such as ordering several expensive courses for his dinner at a restaurant, or travelling comfortably on a Volga steamer for his holidays.

This may affect the moral aspect of the luxury problem, so far as the individual is concerned. His motive in restraining himself may be one of self-interest only. But from the social point of view, the fact is none the less important. It means that the habits of snobbery and flunkeyism are not encouraged; they have nothing, so to speak, to feed upon.

I noticed, among other things, the growth of the Co-operative Movement since 1920. Co-operative shops and other institutions are to be found everywhere, and I learned on inquiry that they represent a genuine revival of the Co-operative movement on a large scale, and are not merely names, as in 1920, for bureaucratic institutions.

It must always be remembered that, though private trading exists and is developing, the Government has still considerably power over it by means of special transport restrictions, and by the grant of credits and other facilities. In these ways it can put a premium on one form of trade and penalize another.

The industrial revival is undoubted. It is no longer possible to say that an appearance of new production is kept up by utilising old stocks and old forms of capital, dating from pre-Revolution times. Nor is it possible to say that the present regime is dependent for its skilled technicians on men educated under the old regime. The great difficulty—or at least the great drag on the wheel, which keeps the progress very slow—is the lack of capital from abroad. This matter is closely connected with the foreign policy of the Soviet Government. The idea of the inevitable hostility between Russia and the Capitalist States—and, in particular, the belief that

England is organising a "Bloc" against Russia, designed to lead to an anti-Soviet war—these things are being emphasized by the Russian Government with all their well-known resources of propaganda. Whatever may be the rights or wrongs of these questions, the effect from an economic point of view is unfortunate. I do not imply, of course, that the responsibility for the gulf between Russia and the outside world is to be laid entirely at the door of the Soviet Government. On the contrary, I believe that the greater burden of responsibility rests upon the capitalist States, and particularly on the British Government, with its insane policy of breaking off diplomatic relations. I heard much of the detailed obstacles which this fatal step is imposing upon Anglo-Russian trade. But the matter is already one of considerable controversy in Russia itself; and one of the points which sharply divides the "Opposition" within the Communist Party from the ruling majority, is the contention of the former that the inflow of foreign capital is unnecessarily hampered by the whipping up of suspicion and fear concerning the danger of war.

Reviews

The Editor of World News and Discussion acknowledges, with thanks, receipt of the following publications:

Thomas Nelson & Sons: *George Washington Lincoln Goes Around the World*, by Margaret Loring Thomas, 205 pp., price \$1.50. An ideal book on the tolerable international outlook for children.

The Woman's Press, New York: *Jesus' Way with People*, by Alexander C. Purdy, 191 pp., price \$1.60.

Chicago Council on Foreign Relations, 140 S. Dearborn St., Chicago, Ill.—*Foreign Notes*. The issue of October 31st, 1927, contains two interesting, if brief, articles. "Policy of the United States in the Caribbean" is the first, by William R. Shepherd, Columbia University, and the second article, a reply, is by Paul H. Douglas, University of Chicago, entitled: "Toward a Caribbean Policy which will be in Harmony with World Peace."

Foreign Policy Association, 18 E. 41st St., New York, N. Y.—*Information Service* (each issue 25c; special rates to members) "Evolution of the Soviet Government, 1917-1927" (September 28th); Recent Japanese Policy in China" (October 12th); "The Franco-American Tariff Dispute" (October 26th); "Foreign Debts and America's Balance of Trade" (November 11th).

Federal Council of the Churches of Christ in America—*Federal Council Bulletin* (\$1.00 a year). Issues for October and November.

League of Nations Non-Partisan Association, Inc., 6 East 39th St., New York, N. Y.—*League of Nations News* (\$1.00 a year; monthly). Issues of August and September, 1927.

China Society of America, Inc., 19 W. 44th St., New York, N. Y.—*China* (quarterly, to members). Issue of October, 1927.

CONSOLIDATED REPORT OF UNITED BENEVOLENCES

April 1 to Nov. 30, 1927

Yearly Meeting	Total
Baltimore	\$ 3901.18
California	1104.00
Indiana	14434.48
Iowa	10592.46
Kansas	1592.50
Nebraska	888.98
New England	8522.38
New York	2376.18
North Carolina	5488.60
Western	6870.48
Wilmington	3036.28
Oregon	3368.89
Other Gifts	3490.18
	\$65666.59

Boards	Distribution
Foreign Missions	\$48536.73
Home Mission	8827.47
Peace Association	1653.15
Young Friends	1046.30
Prohibition	181.90
Publication	23.24
Education	108.52
Religious Education	589.81
Aged Min. & Miss. Fund	3273.96
Emergency	1425.51
	\$65666.59

Annual Budget\$148433.00

8 months budget\$98954.67

8 months receipts 65666.59

8 months shortage\$33288.08

Amt. given in 8 months last year\$48750.37

Shortage in 8 months last year 51249.63

Institute of Pacific Relations, Honolulu, Hawaii—*Pacific Data*, formerly a monthly news sheet; now issued bi-weekly.

British Periodicals, Ltd.—*The Friend*, the monthly section incorporating *The World Outlook*, edited by Bertram Pickard, Geneva.

Union of Democratic Control, 34 Victoria St., Westminster, London, S. W.—*Foreign Affairs* (approx. \$2.00 a year). Issues of October and November, 1927.

No More War Movement, London—*No More War* (25c a year). Issues of September and October, 1927.

George Allen & Unwin Ltd., London—*Quakers in Ireland, 1654-1900* (158 pp., approx. \$1.50) by Isabel Grubb, M. A. A really up-to-date authentic history of Friends in Ireland has long been wanting. Dr. John Rutt undertook that work for the period

1700-1751, but since that time nothing further had been attempted, until Miss Grubb took the work in hand. Her book is particularly interesting and valuable as the contents are from the original sources. This is a book that is valuable to-day for its history of Irish Quakers, and a book that will become increasingly valuable in time.

Quaker World Service, London, the October number.

British Federation of Youth, 421 Sentinel House, Southampton Row, London, W. C. 1—*Youth* (September, 1927—10c). The official journal of the Federation.

Fédération Interalliée des Anciens Combattants, 96 Rue de l'Université, Paris—*VIIe.—F. I. D. A. C.* (monthly) edited by Casimir Smogorzewski, from the Paris office.

END OF THE DECEMBER SECTION



Dear Eunice:

Two such high lights as Wilbur K. Thomas and Bruce Curry have appeared on our horizon on the same day! Thee knows the former so well that I can pass him by with few words. Not that he deserves such treatment. His message on "Be reconciled with thy brother," left me asking myself again and again, "How?" Maybe if we cared enough about being reconciled with China and Japan and Nicaragua we would find some way to make ourselves felt at Washington. I wonder what would happen if we would all, every adult Quaker of us, speak out in support of Russia's recent proposition.

I think thee doesn't know Bruce Curry interpreter of Christianity to students. I'm glad God made him, just like he is. And I am glad that all his popularity leaves him utterly unspoiled. Funny sort of prophet he is! Not much like Isaiah or Hosea I imagine, yet he is just as fearless and just as truly a prophet, I think. "Bring no more vain oblations," thunders Isaiah. "Quit living by the foot-notes," sings out Bruce Curry in his musical voice. He has talked about foot-notes until students all over the country connect his name with the words. He used Mark 7:9 as his example. It is a passage in regard to honoring father and mother. Given the fourth commandment, the Jewish rabbis had added so many interpretations that in Jesus' day, by pronouncing their possessions "korban" or dedicated to God, Jews avoided altogether the keeping of the commandment. Many times greater in length was the mass of foot-notes on a law than the law itself.

We have made our own foot-notes, he says, to Jesus' words. "Love your enemies," Jesus said. Foot-note No. 1 "This means love your enemies except when they have done something very wicked." Foot-note No. 2, "Love your enemies but show your love by fighting them." Foot-note No. 3, "This does not apply to the Germans." Foot-note No. 4, "There is no need to love anybody that you don't like at this particular time."

And here is another: "How hard it is for a rich man to enter the kingdom of heaven." Foot-note No. 1, "This does not mean that you should not provide for your family (since there is so much question about how much is necessary, you may provide as much as you wish)." Foot-note No. 2, "It is proper to provide for a rainy day." (You don't know how long it will rain, so the sky is the limit). Foot-note No. 3, "It is all right to be rich if you make your money honestly." Foot-note

No. 4, "Rich men are especially welcome church members."

Step by step he led us through the history of the attempts of humanity to break away from its own set of foot-notes and get back to the Christianity Jesus lived and taught. He showed the degree of success in the movement of St. Francis and his thousand followers, the Protestant reformation, the Puritan uprising, the work of the Wesleys and Fox. He showed some reasons for their failures too, warnings to the present generation. He pictured the possible history of the present written in the future. Would it be, he wondered, the history of a sincere but almost futile attempt on the part of a few men to break through the incrustations grown about the teachings of Jesus and make them apply to life now?

Then came a plea that we not allow the history of the present to be so written, but that we first, return to a fresh study of the Gospel records and second, adopt an adventuring way of living, daring to follow Jesus into untried paths. Speaking as he was to a group largely Friendly, how he piled on the responsibility! Closer, he says we are, than many other denominations, to the true meaning of Jesus. Maybe we are. Maybe we do understand. But oh, my friend! Do we *act* what we know? Or, are our precious Friendly ideals only golden shrines at which we worship? Heaven forbid that thee and I shall be content to "sit and rock and knit."

Hopefully,

ELIZABETH.

TWO VERY WORTHY BOOKS

"Portraits in Color" by Ovington and "The Autobiography of an Ex-Colored Man" by Johnson, are two books of unusual worth, if one is interested at all in understanding the Negro and his contribution to American life.

"Portraits in Color" contains a group of stories and lives of prominent colored people. The story of George Washington Carver which reads like fiction, is at the same time a thrilling story of the accomplishments of one man who started out with a handicap equivalent to that of Lincoln's. His character reminds one of Lincoln's. If there were no other story in the book it would be cheap at almost any price as it contains dramatic stories of people with ideals most needed by the youth of today.

"The Autobiography of an Ex-Colored Man" is the story of James Weldon Johnson. His loyalty, ideals, and marvelous ability; his life rich in varied experiences; the manner in which the story is told; all these things make the book both striking and valuable.

Either of these books would make a most valuable gift for a high school boy or girl. They both embody in a unique way the essentials of the Christmas spirit. Both of these books deserve a wide reading by Friends. I feel that I am doing a Christian duty to strongly recommend them.

W. J. REAGAN, *Principal*.

SPECIAL SUNDAYS AT CLINTON CORNERS

Under Direction of the Pastor
November Sundays Became
Unusually Inviting

The Friends in Clinton Corners, New York, are alive and optimistic. As there is no other Protestant Church in the community, the Friends meeting is looked upon by many as the "Community Church." People from many different denominations have brought their letters and entered into the work of the one congregation. A very fine spirit of unity and co-operation exists, and the church is one of the most important centers of community activity.

During the month of November, at the suggestion of the pastor, R. Furnas Trueblood, the church observed a series of special Sundays.

The first of these was Christian Endeavor Sunday. The young people of the Church have an active and enthusiastic Christian Endeavor Society. They were asked to take entire charge of the Sunday morning service for worship, and they responded loyally. Some helped with the Scripture and special music and four of the men of the Christian Endeavor did the speaking. The climax of the whole service was reached when the final speaker challenged his hearers in a most effective manner to a personal acceptance of Jesus Christ as Lord and Savior.

On the evening of the same Sunday the Christian Endeavor carried out what was called an "International Lunch." The regular Christian Endeavor topic for that evening was, "A Christian's Attitude Toward War." The pastor was the leader for the evening. He felt that we need less discussion and more activity to create the spirit of understanding and fellowship which helps to do away with war. Accordingly five foreign students were invited out from Vassar College in Poughkeepsie to spend the evening with the Clinton Corners Christian Endeavor. Two were from Germany, two from Czecho-Slovakia and one from Switzerland. After an informal reception at the parsonage all gathered at the social hall of the church at 6 p.m. for a lunch where people were given a chance to get acquainted with the visitors. After the lunch and some special music the foreign students spoke, each one trying to help her hearers to feel more personally acquainted with her country and her people. It was felt by the large number in attendance that the service was very much worth while.

The second Sunday in November was observed as Leadership Sunday. It was a service planned especially to challenge the boys and girls, and the young people, to consider the call to life time Christian service.

The third week in November was ob-

served as Father and Son Week. Friday night of that week the fathers and sons enjoyed a fine time together at a party at which the sons played the part of hosts. The following Sunday was a Father and Son Church Day. Prof. Wm. J. Reagan of Oakwood School spoke very acceptably at the morning service to a large congregation. A special section of the church was reserved for fathers and sons and it was more than filled.

The last Sunday in the month was observed as Home Sunday. At the morning service the pastor's message was in the form of an appeal to make our homes happier by making them more Christian. After a "Home Lunch" eaten together in the social hall an afternoon service was held which was called "An Hour With Edgar Guest." All who were present greatly enjoyed the every day practical touch and the appeal of the poems read from Edgar Guest's book, "The path to Home."

The Friends of Clinton Corners like to have visitors from other parts of the Five Years Meeting, and from Quakerdom at large. We are not far off the main traveled roads. If you happen to be stopping at Poughkeepsie to visit Oakwood School or the Friends there, do not fail to look us up.

FRIENDLY INCIDENT AT WURZBURG

One of the most interesting Peace Movements in Europe is the International Democratic Congress, with which Marc Saigner has been so closely connected for several years. Alfred Lowry and others in the Paris Center have been following his movement with much interest and have sent reports to us from time to time. The summer conferences have attracted large numbers of young people from all over Europe, and the Seventh Congress, held in September at Wurzburg, a pretty little old town in Bavaria, Germany, proved just as popular.

Dorothy Henkel, one of the English workers in the Frankfurt Center, has written most entertainingly of the conference. Three discussion groups, political, economic and interracial were formed. She joined the interracial group which had a Malayan as chairman. The question of colonization was keenly discussed. There was a strong feeling against the present system and many favored sharing our cultural and spiritual advantages with less developed races instead of deporting them.

One happening, of real interest to Friends, occurred at the closing session when the resolutions passed by the three Commissions were to be considered. Almost immediately feeling began to run high. The small group of Quakers felt that a period of silence was most needed and presented their request to the chairman. The announcement was followed by a burst of applause. One of the Friends said a very few simple words on the power

of silence, and then all sound ceased. At first there was a little rustling of paper here and there,—then the silence became deep and living. "It was lovely to see how people understood," writes Dorothy Henkel, "and when the debate was resumed, the room seemed transformed."

VISITATION EVANGELISM IN POUGHKEEPSIE

The Friends of Poughkeepsie, New York have just experienced, with twelve other churches in the city, a quickening of their spiritual life through a city-wide campaign in Evangelism and Church Extension endeavor. Both efforts were under the leadership of Dr. Guy Black of Greencastle, Indiana, an expert director in the so-called "Visitation Evangelism."

Six teams from the Poughkeepsie meeting gave every night in the week to the visiting of church "prospects," people who had in any way been connected with the Friends Meeting but who had never been actively identified themselves with the meeting and who had never taken any stand for the Christian life. Out of eighty prospects, thirty were won to Christ and the church. Nine persons came in by letter, five as associate members, and sixteen on confession of their faith in Jesus Christ and on their declared intention to lead a Christian life.

Simultaneously, another group of five teams worked afternoons and evenings on a church attendance endeavor, visiting people already members of the meeting and asking them to sign a card promising to attend meetings for worship every Sunday from Thanksgiving to Christmas unless hindered by some good reason. Over a hundred of these cards were signed. The following Sunday the attendance at the meeting for worship in the morning was doubled.

Aside from the winning of people to the Christian life, the endeavor was worth while in the new vigor and enthusiasm and spiritual growth it has given the meeting. Ten of the people engaged in the Evangelistic endeavor have agreed to form a permanent organization in the meeting and have agreed to give one night a week to the winning of people to a personal allegiance to Christ. We recommend this form of Evangelism to all churches.

For the entire city of Poughkeepsie the records are very interesting. There were nearly two hundred people engaged in the Evangelistic endeavor. There were a few over a thousand interviews with individuals and over five hundred decisions for Christ and the church.

FORTNIGHTLY LECTURES AT WARSAW

Henry Harris writes the A. F. S. C. that an interesting feature of this winter's work at the Warsaw International Service Centre is the series of English lectures that are now given fortnightly at Widok 26.

There is a growing desire among some of the Poles to improve their knowledge of the English language and those who attend these lectures have a sufficient knowledge of the language to understand the speakers. Three lectures have already been given and others are being arranged. The first was delivered by Frank Walser, an old worker in the Relief Mission. His subject was "The Oriental Outlook on Life" and he drew on some of his experiences in Egypt where he spent two years after leaving the Mission.

The second lecture was given by the Rev. H. C. Carpenter, the English Chaplain in Warsaw. He took for his subject, "Strangers in Strange Lands" and in the course of his address described some of his experiences in Palestine and other places where he had been among strangers. He concluded with a description of the wonderful way in which people of different religious views had united in their expression of sympathy on the occasion of the funeral of one of the Mission workers in Poland, who had laid down her life in the service, thus showing that practical Christianity was a great uniting influence.

The third lecture was on October 21, when Mr. E. R. Cummings of the Polish Y. M. C. A. spoke on "Prohibition in the United States of America." Being an American citizen he was able to speak with knowledge and to clear up some misunderstandings on this important question. He also pointed out some of the difficulties of enforcing the law and went on to describe, with the aid of statistics, some of the great benefits that have resulted from the amendment to the Constitution. His explanation of such terms as "bootlegger" and "moonshiner," for which there is no precise equivalent in Polish was fully appreciated.

Amongst the other lectures already arranged is one by Mr. Frank Savery, the British Consul, who has chosen for his subject "Mountaineering," which is one on which he is well qualified to speak.

The group of twenty or thirty persons that comes together on these occasions is quite international in character and the subjects generally have that characteristic also.

FRIENDSVILLE REPORTS PROGRESS

At Friendsville Academy the old Manual Training room has been transformed by three new machines: a universal saw, a planer and a jointer. A siding machine has been ordered and will soon be in place. All of the machines have safety devices so that the boys can operate them without danger. In one corner the finishing of furniture is being studied. Elwood Allen's Vocational Department is one of the busiest and most popular in the school. The fact that it is the only place within the radius of twelve miles where lumber can be sawed and finished, speaks for its usefulness in the community.

QUAKERDOM · AT · LARGE

An article entitled "The Nursery of Souls," by Rufus M. Jones of Haverford College, appears in the December *Survey Graphic*. "If spiritual culture is to fit the unfolding steps of the natural development of the child," he says, "it must, consequently, be pushed far back toward the headwaters of the child's life. It is thus primarily a problem and a task for the family, and only secondarily for the school and the church."

Edwin McGrew, pastor of the First Friends Church, Pasadena, California, in a plea for peace preceding Armistice Day, cited the huge cost of the world war and deplored the moral letdown in character, self-respect and sense of brotherhood. He said, "As Quakers we have always believed in spiritual democracy. That every man's life is sacred because everyone has divine capacity, can know God, can hear his voice, can commune with him, and has eternal possibilities. We believe that human life is most sacred and that no one can be right in taking from another that which he cannot give."

Rufus M. Jones addressed the seventy-first anniversary luncheon of the Haverford Alumni Association recently held at the Hotel Adelphia, Philadelphia, on the possibilities of republican government in China. He considered that the goodwill and receptiveness to American leadership shown by everyone in China pointed to the establishment, very soon, of a stable form of republican government in that country. From lowliest rickshaw drivers to diplomatic leaders, the Chinese look to America for guidance in their efforts to establish a republican government that will last. Ninety-four Haverford graduates, representing classes from 1864 to 1927, attended the luncheon.

The Joint Peace Committee of New York Friends issued a letter to every church and synagogue (excepting Catholic) in Greater New York, carrying the signature of Edward Thomas, asking if they would like to have a Quaker address their group on "The Way to Peace Among Nations." The letter states: "We believe there never was a time when men were more earnestly seeking a way to peace. The first great Quaker experiment in making peace was in the settlement of Pennsylvania. The latest was relief work in all the suffering countries of Europe, a work in which we received encouragement and financial support from people of every religious belief, all over the United States. Our Committee, representing every Quaker congregation of New York City, will be glad to send you one or two speakers to present this subject. We have both men and women speakers available, and believe we can promise you an interesting meeting. We

shall be glad if you have a date to suggest." In reply, more than thirty dates have already been secured.

Ralph Linton, a Quaker Scientist of the Field Museum of natural history, Chicago, has been visiting London, writes Edward Shillito in his British Table Talk in *The Christian Century*. In his study of the ethnology of Madagascar he made long and arduous journeys and was shown much courtesy from the missionaries and the French officials. Some time ago a book upon Madagascar was published, called "The Man-eating Tree," but this legend had no foundation, he said, yet there was good reason to speak of the man-eating flea in that island. Wales adopted Madagascar for mission work, but in close fellowship with the London Missionary Society, the Society of Friends has carried the gospel to this great island. Ralph Linton has returned to America with many discoveries of scientific value in his keeping.

Sarah Ellis writes her sister, Estella E. Foxworthy, that she met the boat on which the Friendship Dolls from Japan came. Miss Ellis spent twelve years in Tokyo in Friends missionary work in Japan. The past ten years her headquarters have been in San Francisco, California, serving as an International Y. W. C. A. Immigration Secretary. She is a member of the Friends meeting in Berkeley. One of her varied duties is to meet the boats as immigrants arrive at Angel Island, and they have been very busy the last few days receiving these dolls. There is one presented by the daughter of the Emperor which is very complete even to its toys, its bedding and a whole wardrobe, also its doll maid. This doll cost \$500. There are other dolls, one for each state, which cost \$350 each. The Princess' doll will be placed in the Smithsonian Institute in Washington, D. C. These dolls were on exhibit for three days in the rotunda of the City hall in San

Francisco and the schools of the city came in turn to see them.

Clarence Marsh Case, of Los Angeles, spoke at Pasadena, California, October 30, in the absence of the pastor of the First Friends Church in Iowa, and developed the method of creating the International Mind. The same theme was presented by him on the preceding day before the United Church Brotherhood of Pasadena at the weekly luncheon meeting. An extended notice of the address appeared Monday in the leading Pasadena paper in which he said: The race superiority complex is one of five attitudes of mind to be overcome before the international mind is fully developed. The others are that war is instinctive, that human nature is unchangeable, that there would be a sickening sameness in society without conflict and war, and that the international mind is unpatriotic. This international mind must be distinguished from the cosmopolitan which has no country. Love of country and love of God are combined in true Christian patriotism which is not jingoistic and does not exclude admiration and respect for the good qualities of other nations." An announced policy of the American Legion to encourage appreciation of the good qualities in all other nations and to foster education in goodwill was favorably mentioned, while a statement from the R. O. T. C. manual to the effect that in case of war every nation, no matter what its past form of government, should become a despotism was branded as unpatriotic and un-American.

NEWS OF OUR MEETINGS

Luther and Jennie Dillon are very grateful to the Friendswood, Texas, Meeting for the way in which they have been received as pastors and the spirit of unity and mutual responsibility which, it is hoped, will mean much in the work of the year. On account of sickness they were compelled to leave the church at Cottonwood last March and spend the summer in a time of relaxation and rest at Northbranch, Kansas, and were glad to be able to take up the work at Friendswood, October 20. On November 16, a reception was given them and after an interesting program consisting of readings, music, one part of which was rendered very beautifully by Vern Stevenson using a violin bow on a common hand saw, an address of welcome, the surprise feature of the evening was rendered. Remarks were made that no doubt the pastors had "wandered 40 years" and that now they had arrived at the border of Canaan and it was time to send out the spies. Twelve children then arose and went into an adjoining room bringing six large baskets containing the necessities

THE LAST CALL

Before Christmas

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of life, covered most beautifully with fruit laden bows of orange, lemon, persimmon, kumquat, pomegranate, fig. After the refreshments were served it was found that larger spies had carried in large sacks of sugar and peanuts. Quarterly Meeting was held at Friendswood, November 25-27, and was a time of rich blessing to all in attendance. Following the Thanksgiving service at the church an out-door dinner was served in the shade of the moss grown oaks.

The following excerpt from the minutes of Chicago Monthly Meeting of Friends held November 16, 1927, will have special interest for many Friends: "The Chicago Quarterly Meeting of Friends having concurred in the united judgment of this Monthly Meeting and of the Quarterly Meeting on Ministry and Oversight that Arnold B. Vaught has been given a gift in the ministry and that this gift should be recognized, he is therefore duly recorded a minister of the Gospel." The communication bears the signature of the clerk, Willard H. Farr. For some months Arnold B. Vaught has been acting as pastoral secretary for the meeting and, with his wife, has been rendering good service for Friends in Chicago. This recognition of his gift as a minister should give encouragement and enlarge his sphere of usefulness.

The regular meeting for worship Sunday morning at 10:45 in Andover Hall, Francis Avenue, Cambridge, Massachusetts, is followed by the Bible school with classes for children. The adult class is much favored with a very interesting course arranged by Moses Bailey, Seal Thompson and Eleanor Whitman. The mid-week meeting is held every Thursday evening at 7:45 at the Friends Center, Boston. Sunday evening in different homes the Young Friends discussion group conducts a meeting, after serving a light supper, when some member presents a special topic for discussion. The Round Table Committee planned a meeting for November 27 in the Phillips Brooks House when George G. and Lyra T. Wolkins gave a report of the Five Years Meeting. At the missionary meeting in the home of Mrs. C. Frank Cartland, Ellen A. Winslow told of Friends Triennial Conference at Indianapolis. An informal luncheon is planned for the first Sunday of each month. The Friends Center in Boston is making a place for itself and may eventually be recognized as the home of every Friend in New England. During October there were 79 different visitors, many of whom came more than once.

Besides the regular morning service of praise and worship, an unusually well attended service, Bear Creek Friends, near Earlham, Iowa, held a church supper on Thanksgiving evening, served to more than 200, and followed by an excellent toast program which was based on the Home with toasts to mother, father, daughter, son,

wife and husband. These were responded to by Mildred Hadley, Herschell Mendenhall, Mrs. John McDonald, Levi Cook, Willard Hadley and Mildred M. Standing. The program closed with a toast by Anson Hadley to the Church as the home center of the community. Alfred Standing as toastmaster was at his best with a story to fit every occasion. The evening was voted a complete success except for an auto accident involving Isaac Cronk, a retired minister from another denomination who has come to be a great help to the church, and his wife also much loved, who was quite seriously injured. Sabbath morning, November 27, Mary Ida Winder, field secretary for the National Council for the Prevention of War, gave an excellent address in which she made a very clear statement of present conditions throughout the world in regard to international relations and a clear outline of what can be done to help in the cause of Peace. The following Tuesday, the Missionary Society held an all-day meeting to help a mother of six small children in the problem of clothing her little flock.

The office of the New England branch of the American Friends Service Committee has been a busy place. The Field Secretary, Benjamin Gerig, has been working along peace lines and in an effort to abolish the death penalty in Massachusetts, Vermont and Connecticut. To the ministers in the state, 2200 letters were sent asking their opinion on the death penalty and urging them to bring the matter before their congregations. The gratifying results show three to one in favor of such abolition. Wilbur K. Thomas spoke in Boston, November 9, giving an interesting presentation of Friends work in Europe as he had observed it at the centers which he visited during the summer. A Jewish man wanted exemption from military training for his boy in the Junior High School. He knew Friends refused to fight so he came asking advice and help. Benjamin Gerig took up the case and hopes to get the boy and two or three others excused from military drill.

Mae Replogle, of East Lynn, Mass., gave an illustrated lecture Friday evening, Nov. 18, at the Friends Church, South Durham, Maine. A very interesting and instructive glimpse of the great changes wrought among the Eskimos, during their five years of labor among them, was very aptly brought out. Friends saw how eagerly these people reached out that they might know the truth and that the truth did make them free; not only from debt and misery but free from sin into the glorious light and liberty of the Gospel. They saw how these people progressed from the state of ignorance and superstition into the state of knowledge, belief and efficiency. Mrs. Replogle sang the old hymn, "Revive us Again," in the Eskimos native language, and those present felt that their spirits were certainly revived

into new zeal for the work of his Kingdom. All were very much pleased with the lecture and often speak about it. They feel sure that the children have a much clearer and truer knowledge of Alaska and of their Eskimo friends who in spite of things that might be a handicap to us, are forging ahead that their own lives in their community may be an inspiration to others and show forth the reason of the hope that is within them.

On November 6, Armistice Sunday was recognized in Pasadena Friends Church by a Peace sermon from the pastor, Edwin McGrew. The church tendered Edwin and Frances McGrew a public welcome on the evening of November 4, when delegations were present from all the nearby congregations of Friends, and representatives of other denominations in the city.

Whitewater Quarterly Meeting was held, December 5, at the First Friends Meeting-house, Richmond, Indiana, with a good representation from the several monthly meetings. Among those welcomed as visiting ministers were Wilbur K. Thomas of Philadelphia, George W. Bird, Fred E. Smith, Charles E. Hiatt and Austin Osborne. The message of Wilbur K. Thomas at the morning session was well received. It was a challenge to Friends to first go and be reconciled with those of other nations as China and Japan, who think they have aught against us, if our offerings were to be acceptable in worship. At the business session the chairman of the Peace Committee made his annual report and commented appreciatively on the promising developments of the conference of Friends at Earlham College on the day preceding. Another welcome visitor was W. Rufus Kersey of Wilmington Yearly Meeting.

Revival meetings began at Hopewell, Kansas, November 21 continuing to December 4, 1927. No less than fifty persons claimed definite blessing. From the very first the power of God was manifest and almost every service found seekers at the altar who prayed through with real victory. V. R. Marvin of Wichita, Kansas, was the evangelist, making his third series of meetings here. He was present five years ago, and again last year, which was a gracious meeting, when 18 were added to the church. While the Sunday attendance was not greatly increased, which averaged more than one hundred both morning and evening, the spiritual life was greatly quickened. Two prayer meetings were maintained throughout the year, one at the church with an average attendance of 45, the other a cottage with an average of 25. With so many renewed and sanctified, others born into the kingdom, Friends are still expecting great things. A number will be added to the church. V. R. Marvin left with a liberal offering and the heartfelt sympathy and prayers of a united church, for Rose Hill, Kansas, December 5, then to Vera, Okla., to Walch, Colo., and to Colorado Springs.

WABASH EXECUTIVE PLANS QUARTERLY PROGRAM

The executive committee of Wabash Quarterly Meeting held its first meeting in the parlors of the Wabash Friends Church, Dec. 5, 1927. An oyster supper was prepared and served by the Wabash members of the committee to the twenty-seven persons present from New Holland, Amboy and Wabash.

After the supper a frank discussion of the needs of the Quarterly Meeting devotional session was conducted with Parvin Bond presiding and Mrs. Chester Bundy acting as secretary. The various department chairmen outlined their work for the year which outlines were freely discussed.

Before the meeting was adjourned a tentative program for the three remaining Quarterly Meeting sessions was planned. It was felt by all present that the work of the different departments should be brought before the members of the Quarterly Meeting in some special way. At the March meeting the Evangelistic, Bible School and Young Friends boards are to emphasize their work. At the June meeting the Temperance, Law Enforcement and Peace boards are to bring something before the meeting and the Missionary and Social Service Committees will bring their work to the attention of the August meeting.

Friends are hoping that this program will be so inspired and led by the Holy Spirit that it will fit in nicely with any other service that anyone feels called upon to render at any of the sessions.

THE CAPPER RESOLUTION

Can the members of the Society of Friends endorse the Capper Resolution?

It is the old question—always before any prophetic group—to which no satisfactory answer has been given, and probably never will be.

The situation is this: Senator Capper is going to offer a resolution in the Senate authorizing the President to draw up treaties with France and other like-minded nations which will renounce war as an instrument of public policy. An aggressor nation is one which "having agreed to submit international difficulties to conciliation, arbitration or judicial settlement begins hostilities without having done so." And it is proposed that contracting governments refuse to protect their nationals who give aid or comfort to an aggressor.

While there is much to be said about this resolution, it perhaps can be boiled down to the following points as far as the Society of Friends is concerned:

Is there any sure way of determining an aggressor—even under that definition? Probably not with certainty. At best it will be a complex problem.

Then what about the matter of protecting nationals who give aid and comfort to an aggressor nation even if the latter could be determined? Our natural reaction is that

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we do not wish to give aid to any aggressor nation—a nation has no business being an aggressor. That is true, but does not that line of thought make us party to a hunger blockade, the victims of which are not only men but women and children? It certainly is not consistent with Friends' principles to endorse the starving of either men, women, or children.

So there you are. We are eager for international peace. The Capper resolution calling for treaties which will do away with war as a public policy certainly is a big step in that direction. Of course, it does not go far enough, nor does it fully represent our position. The question is, can we support it and not lose sight of our ultimate goal? Can we help make that much progress toward peace without limiting our usefulness in working for the replacing of physical force with spiritual forces as the basis of human relationships?

The American Friends Service Committee discussed this problem for almost an hour and a half, and finally decided to do what it could to help get the Capper resolution adopted, making it clear that this did not fully represent the position of Friends, and at the same time to use this opportunity to get across some education on the fundamental principles involved in a real world peace.

We would encourage all of our Society who feel that they can conscientiously take

this stand to make their position known at the proper time.

AN APPRECIATION OF A FAITHFUL LIFE

Having been the pastor of Samuel Dunlap for three years, I would like to share with the readers of THE AMERICAN FRIEND some of the rich heritage that has come to my life from being intimately associated with such a sincere, devout, faithful, and consistent life, as that lived by our departed Friend.

For a third of a century he was clerk of Friendsville Quarterly and Monthly Meeting and for sometime after his body was too weakened by disease to carry on his clerical work in the face of the meetings, his mind and pen worked on. Never was he absent from Quarterly or Monthly Meeting unless the roads or his health absolutely forbade his presence.

Should I be called upon to suggest the one word most fitting for his epitaph, it would be the word, *faithful*. But the life he lived has forever erected an imperishable monument to that phase of his life.

He was loved by all who knew him. I heard him remark one day, that as far as he knew he had no enemies. Such a life generally wins only friends. He was a life-long member of the Society of Friends, with strong convictions and unflinching steadfastness. Unless providentially hin-

dered he was always present at Sabbath School and Meeting for Worship. For many years he taught the Bible Class in Friendsville Sabbath school. He was often in demand for addresses before various religious gatherings. He was deeply interested in both secular and Christian education having devoted many years to teaching public and private schools.

The lives of all who came in contact with him were enriched and enlarged. May we as Friends go forth in the spirit of earnestness, faithfulness, and devotion, that marked his consecrated life, to greater efforts for the advancement of our Redeemer's Kingdom. The furtherance of that Kingdom was the all-consuming passion of Samuel Dunlap.

On Sabbath afternoon, November 27th he peacefully passed into the presence of his Master, to hear from his lips divine the words, "Well done."

FREDERICK F. NIXON.

INTERNATIONAL SUNDAY SCHOOL LESSON

December 25, 1927

Christmas Lesson: Luke 2:8-20.

The first verses of this chapter say that Jesus was born while Quirinius was governor of Syria, of which Judea was a part, and while Augustus was Emperor of the Roman Empire. This would place his date about 6 B. C. as reckoned in our modern chronology. This error of six years or so was due to the incorrect figuring of some medieval monks. Luke goes on to explain why Jesus was born in Bethlehem instead of Nazareth, which was the home of Joseph and Mary. They had been summoned to Bethlehem to be counted in the census, which required that everyone should report at his ancestral village.

8. *Shepherds.* The hills near Bethlehem were ideally adapted for sheep raising. In the same country. Northern Judea. In the field. The flocks were often kept in the fields all the year round.

9. *An angel.* Both in the Hebrew and the Greek the word for angel means "messenger." *Glory of the Lord.* A heavenly brightness considered a sign of the presence of God or of heavenly beings.

10. *All the people.* The message is not solely for the shepherds but for all the people. Such joyful tidings may well banish fear.

11. *City of David.* Bethlehem. *Christ.* The Greek word means "the anointed one," as also does the Hebrew word "Messiah." Thus Christ the Lord might be referred to as "The anointed Lord" or even "The Lord Messiah."

12. *The sign.* By which to prove that what is announced is true. *Swaddling clothes.* Baby's garments, such as any Hebrew baby of that time wore. *In a manger.* The feed-box in a stable.

13. There appeared along with the angel a great multitude of heavenly beings singing praises to God.

14. *Peace.* This summarized to the Jew all of God's blessings which were so highly prized.

17. *Made known.* They described their vision and the message not only to Mary and Joseph but to the inhabitants of Bethlehem generally.

18. *All that heard it.* This refers not only to those who heard the story then, but to the subsequent hearers also.

19. *Mary kept.* Luke could have gotten

this only from Mary. Perhaps she was one of the "witnesses" from whom he gathered material for his Gospel. (Luke 1:2, 3).

20. *All...they had heard and seen.* At Bethlehem.

WHAT CHRISTMAS MEANS

Once each year we celebrate Christmas. But amid all our bustling activities do we stop to think what its meaning really is? It means that close to two thousand years ago there was born in an obscure village of an obscure East Mediterranean country a baby who was destined to remold the life of mankind. God had been trying to reveal himself and his will to men for ages past, but somehow they had always failed to understand. So God chose to make himself known through a human being, who should live among men and interpret to them in daily living and contacts what he wanted to be said. Thus for some thirty years Jesus lived and worked among the people of Palestine. Through the sluggish minds of men there began to trickle the great truths of God's love, the saving power of his Spirit, and the meaning of this Spirit for their daily lives and for the communities in which they lived. Almost at once the tremendous force of God's new revelation began to be felt. The lives of individual men were transformed from weaklings to spiritual giants. Not only were the individual lives remolded and given a new hope and purpose and joy, but the very neighborhoods in which they lived felt the influence, for before this triumphant spirit the bonds of wickedness began to give way. Womanhood was raised from drudgery to its rightful place of respect in society. Slaves were given their liberty. Wherever this new spirit went men and women and whole communities were raised to new levels of abundant living. It is no wonder then that we contemplate with joy the coming of the Person who made all this possible. Should we not at this season bow in praise and thanksgiving to him who is the giver of all this, and pray that we may be worthy to be made partakers of this glorious heritage.

Cambridge, Mass.

GEORGE A. SELLECK.

DEATHS

EVES—At her home in Richmond, Indiana, December 5, 1927, Sadie Henley Eves, wife of John E. Eves, a birthright Friend and member of First Friends Meeting, aged 76 years. She was ever faithful and active in church work until recent years when ill health prevented, and was an earnest worker in the W. C. T. U. She leaves the husband and one surviving daughter, Anna; also, two brothers, James Henley of Pond Creek, Okla., and Micajah Henley of Dublin, Indiana.

FELLOW—At his home in Evergreen, near Phlox, Indiana, October 3, 1927, John Fellow, in his 90th year. Born near Fountain City, a birthright member of Friends, he lived a beautiful Christian life doing what he could for the advancement of Christ's kingdom. At one time he built a meeting-house at Evergreen and employed a pastor at his own expense. He was much interested in missionary work. A son, five daughters, with their children and grandchildren, and one sister, Jane Ellis, of Phlox, survives him. Funeral services were in charge of Polly Couch Bowman of Sharpville, Ind.

LEWIS—At the home of his son in Long Beach, Calif., November 11, 1927, after a short illness, Caleb X. Lewis, son of Zimri and Penina Lewis, aged 86 years. Born at Coloma, Indiana, for a number of years as a young man he taught school and practiced medicine. He was ever of a religious turn of mind early giving his heart to God and walked in the conscious presence of the Holy Spirit throughout his long and help-

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LOCAL MEETING DIRECTORY

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4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakota St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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ENGLISH PERIODICALS

Subscriptions solicited for English Friends' Periodicals (1928): London *Friend*, *Friends' Quarterly Examiner*, and *Journal of Friends' Historical Society*. ANNA W. HUTCHINSON, 304 Arch St., Philadelphia, Pa., *American Agent*.

ful life. He is survived by a son, a daughter, and several grandchildren. Funeral services were held at the First Friends Church of Long Beach of which he had been a valued member since his coming west some fifteen years ago.

PERKINS—In a hospital at Aberdeen, South Dakota, October 22, 1927, after a short illness of appendicitis, Ruth Rebecca Perkins, aged nine years and ten months, daughter of Daniel R. Perkins of Bison, South Dakota, and Esther Lewis Perkins, deceased. She was of a sunny, cheerful disposition and was the joy and comfort of her father and older sisters. She was a member of the monthly meeting at Oskaloosa, Iowa.